The Nation.

NEW YORK, THURSDAY, NOVEMBER 21, 1895.

The Week.

THE proposal to have the national Democratic convention of next year held in this city, possibly in Tammany Hall, can scarcely be called a friendly one to the Democratic party. The outlook for that party at present is none too cheerful, and if it were to enter upon next year's contest with Tammany Hall as a starting-point, its fate would not be uncertain. Mr. Hill would be its logical candidate for the Presidency in that case, and Croker and Sheehan its campaign managers. We observe that Mr. Campbell, the Jingo Democrat who was defeated in Ohio by something like 100,000 majority, finds encouragement for his party next year in the fact that Tammany carried New York city. Mr. Harrity, chairman of the national Democratic committee, thinks also that holding the convention in New York would create a great deal of enthusiasm here, and have a tendency towards harmonizing the Democracy throughout the State. Both these statesmen seem to be unable to realize the meaning of the last three elections in this State, with their Republican majorities of 100,000, 156,000, and 90,000. Those were popular verdicts upon the Hill-Tammany control of the Democratic party in the State, and if the next Democratic Presidential convention were to meet under the auspices of, and "harmonious" with, that discredited gang of political freebooters, it might as well not meet at all.

Though the Republicans carried their State ticket in Kentucky by a good plurality, the control of the Legislature still remains in doubt. The two old parties elected precisely the same number of members on a joint ballot, and there are two Populists, one of whom is Republican in his political antecedents and the other Democratic. A new complication has been added to the situation by the resignation of one of the successful Democrats, Mr. A. J. Carroll, which will cause another election in his (the Louisville) district. On this may depend the seat in the United States Senate that is to be disposed of by the Legislature. If the Republicans can elect their candidate, they will have a majority on joint ballot with the help of the Republican Populist, and can send a member of their party, for the first time since its formation, to the Senate. Senator Blackburn has nothing more to gain from the success of Mr. Carroll, who resigned from a sense of honor for re-election, than from the election of a Republican, for the former announces that he is "unconditionally, unreservedly, and unqualifiedly in favor of sound money, and opposed to the free and unlimited coinage of silver, and, if elected, will bend my every effort to secure the election of a sound-money Democrat to the Senate."

Congressman Cannon of Illinois, formerly and prospectively chairman of the committee on appropriations, joins Speaker Reed in favoring a do-nothing policy for the Republicans in the next Congress. He thinks the appropriation bills should be passed and necessary business done, and then that "full power" should be waited for before the Republicans set about blessing the country with perfectly wise legislation. Differing with the impetuous *Tribune*, he says that "the people know what they want and are willing to wait for it." He probably adds to himself that they will have to wait whether they are willing or not. One thing, however, Mr. Cannon is uneasily conscious that the people are not willing to wait for indefinitely, and that is some intelligent effort to provide them with a safe and rational system of currency. He thinks the whole difficulty may be met by authorizing the Treasury to issue short-time bills to meet emergencies—like the English exchequer bills. This would undoubtedly be a help, as we have often said; and so would a law authorizing the issue, in case of need, of 3 per cent. gold bonds. Probably one or other of these measures is the utmost we can hope for from the incoming Congress. For such relief the business world would give all thanks, but would take it, however, only as a payment on account. What it is going to demand in full, all in good time, is the withdrawal of the demand notes hanging over the Treasury and the markets known as greenbacks.

But an unexpected difficulty arises here, which is pointed out by the *Tribune* with its usual philosophical acumen. There might be some hope of the Republicans calling in the greenbacks had not President Cleveland and Secretary Carlisle advised it. Of course, that prevents the Republicans from doing anything of the kind, however wise it might be, however much they might want to do it otherwise. It is really the President's fault, and he shows a selfish disregard of the interests of the country in not urging wild inflation of the currency so that then the Republicans could consistently advocate contraction. Was ever such a thing heard of, complains the *Tribune*, as a President allowing his Secretary of the Treasury to urge in public a measure of sound finance which he knows will be made, *ipso facto*, repugnant to his political opponents? All the while it is in Mr. Cleveland's power to stop Secretary Carlisle by a word, and confine him to his legitimate business of counting the pennies in the Treasury. That is the worst of it, and is what is breaking the *Tribune's* heart. To be driven into financial madness just because your opponents are in favor of financial sanity, is truly hard. We know of nothing so pitiful or so mysterious since Pascal's Jesuit, who said of Arnauld's terrible heresies: "In any other mouth these sentiments would be strictly orthodox."

There is much affectation of zeal for the wool-growers just now among Republican politicians, and some of them talk of passing a bill to restore the duties on wool this winter. If they do so, it will be with the expectation that President Cleveland will veto it—an expectation which will, no doubt, be justified. But the probability of passing it at all is considerably lessened by two circumstances. One is, that wool cannot be dealt with alone in a tariff bill. If duties are placed on wool, there must be a readjustment of the duties on woollens, and this means a pretty large tariff bill, as anybody may see by looking at the wool and woollens schedule in the present law. Then, other interests will claim equal attention and favor. The tin-plate men are growing clamorous, the rise in steel billets having proved a damper on their profits. If tin plate is admitted, what can be rejected? Then there is the great sugar question. The Republican Senators refused to consider the discriminating duties against German beet sugar last year, on the ground that tariff legislation ought not to be taken up in detail, but only in a general revision. Moreover, the silver Senators of the trans-Missouri States have declared, over and over again, that they will not vote for a protective tariff on anything until silver is remonetized, or the buying of it by the Government is resumed. This is probably the only one of their threats that they will adhere to. If they do, adhere to it, there will be no tariff legislation for a long time to come on wool or anything else. The Republican politicians know all this. They know that a little affectation of sympathy for wool-growers will do no harm. They will fix things beforehand, if they are not already fixed, so that nothing will come of the agitation. New England is becoming reconciled to free wool. She dreads another ten or twenty years of tariff changes, with all the uncertainties of politics hanging over her head. She is gradually becoming convinced, also, that the threats of the wool-growers are *brutum fulmen*, and this is the fact.

The account in the *Tribune* of the terrible things Platt and Lauterbach are

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going to do to the Republican organization in this city gives the impression that these persons are a mysterious power of some kind, resistance to which is going to be very difficult even under the most favorable circumstances. They are apparently, according to its account of them, inventions of some outside enemies of the Republican party, who are bent, through their instrumentality, on incapacitating the party for the great work of national, State, and municipal reform which Providence has assigned to it, and they cannot be stopped except by appeals to their pity or their shame. They have to be remonstrated with much in the terms in which Roman municipalities at the fall of the Empire may be supposed to have protested against the sacking of their city by the barbarians. But what is the fact? Why, Platt is the creation of the Republican party itself, and Lauterbach is his lieutenant. Platt was produced, educated, and exalted by the party years ago. His power is due solely to the fact that the Republican voters elect members of the Legislature under his dictation, and the legislators legislate under his dictation. This is, from the moralist's point of view, twice as bad as anything he is going to do to the New York organization, but the party has let him do it many times over, with applause. If the Republicans do not like Platt, or disapprove of him, they can end him in a week, and Lauterbach along with him.

The collapse of Populism was one feature of the recent elections that has hardly received the attention which it deserves. Both in the South and in the West the leaders of the party were sadly disappointed at the result. In Mississippi the Populists had made a strong fight in two or three of the Congressional districts last fall, and their success in polling in these cases more than half as many votes as the Democrats, encouraged them to believe that they might make a strong showing in the local and State elections this fall. But as the canvass proceeded, their hopes fell, and a solitary member of the Legislature is all that they can offer as evidence that they made any fight. In Iowa last year the Populists polled 34,907 votes, and when this year's Democratic State convention voted down free coinage by an overwhelming majority, the leaders of the third party boasted that their ranks would be swollen by tens of thousands of "friends of silver" who could not stand a sound-money platform; but instead of getting two or three times as many ballots as twelve months ago, the Populist total shows a falling off of several thousands. Indiana held no election this year, but the signs of the times are so obvious there also that the Populist organs are suspending, the party organization is dropping to pieces, and the politicians have ceased to regard it as an element to be longer reckoned with.

The State of Colorado appears to be more prosperous than ever before, and the consequence is that people have to a large extent stopped talking about silver. The *Engineering and Mining Journal* takes notice of the fact that, at the recent "Festival of Mountain and Plain" in Denver, there were no references in the banners and placards to the legend of 16 to 1, and none to any phase of the silver question as a political issue. "This," says the *Journal*, "was the more striking since the parade of the first day was intended to be an allegorical representation of the development of Colorado and its industries. The fact of the matter is that the silver question is as dead in Denver as it is in New York. We do not mean to say that the people of the Western city are no longer interested in the price of silver, for the metal is one that they produce in large quantities, but, with the exception of the demagogues, every one has come to the conclusion that the cause of independent free coinage is hopeless, and no one pays much attention to the demagogues."

The Supreme Court of New Jersey is again the subject of a good deal of local criticism, the point of which amounts to the charge that the court is lazy. Its unpopularity among the lawyers of the State is admitted, and this is due to the fact that they find it extremely difficult to get their cases argued before that court in consequence of its inclination for adjournments and recesses. The popularity of that somewhat antiquated institution, the Court of Chancery, is due to the fact that it is always ready for business. On Tuesday week the Supreme Court judges had the whole list called, and, not finding the cases ready, adjourned for the term, when an adjournment until the next day would have found business proceeding regularly. It will be recalled that when the Assembly gerrymander was argued before that court in 1892, the court withheld its decision for months until after the election, and then almost threw the State Government into chaos by holding that the Assemblymen of each county must be elected on a general ticket. Again, last summer, months after the constitutionality of the elective-judiciary act had been argued before the court, the judges gave out that they would not decide the question until after the November election. They were forced from this position by the general denunciation of the proposed delay which went up all over the State. Reforms of the courts of New Jersey are expected to receive a good deal of attention from Gov. Griggs's administration. It will not be entirely beyond his power to infuse a little activity and enterprise into the Supreme Court.

The modest and well-behaved young Englishman who married Miss Vanderbilt a few days ago, and has since left this country, could not take from us anything that we would more willingly part withal, since he thus removes the most active provocation to snobbery that we have had "in our midst" these many years. It must be of advantage, also, to himself not to remain too long in the atmosphere of New York, for if his stay were much protracted, it would be necessary, as in the case of a monarch in the ancient world, to station a servant at the back of his chair to repeat to him every fifteen minutes the words, "Remember that thou too art a mortal." For the repeated exhibitions of bad manners and want of self-respect, crowding, pushing, and staring which were seen at the Horse Show whenever the Duke of Marlborough and his bride occupied seats there, the newspapers are mainly responsible. They have published page after page of matter respecting this titled individual and his bride. They have printed their portraits innumerable times, together with larger pictures representing them with their surroundings at home, in the church, at the Madison Square Garden, driving, banqueting, doing something and doing nothing; and when these remarkable persons were about to embark, we were favored with pictures of their stateroom on the steamer, with glimpses of the furniture, curtains, napkins, rugs, glassware, etc. These same newspapers dared to ridicule the people who rushed and crushed at the Horse Show in their eagerness to see the Duke, or, failing in that, to see the chair that had been once occupied by him, when in fact they had been the main cause of the rushing and crushing. If the notices of the marriage had been limited to the measure accorded to such events in the London *Times*, *Daily News*, and *Standard*, and the pictures omitted, the exhibition of vulgarity would have been no greater than might be expected at the Sydenham Crystal Palace or any similar place in England. It is idle to expect that the masses will be wiser than their teachers.

The commission to take testimony and award damages for the capture of sealing vessels in Bering Sea has been appointed and will soon go to work. We shall then know how many of the claimants were American citizens sailing under the British flag. This is one of the points raised by ourselves for the purpose of lessening the amount of the award. What kind of a "muss" we shall be in after we have established the American citizenship of a large portion of the claimants remains to be seen, since the question will at once arise whether British subjects should be paid for the loss they incurred, while our own, who were in the same business and who had just as good rights, are refused. It is a fact, which will have to be recognized sooner or later, that there was no law on our statute-book at the time when the seizures took place to prevent anybody, either our own citizens or foreign-

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ers, from taking seals beyond a marine league from the shore. Therefore all such fishermen were exercising a right common to those who take codfish or mackerel at a distance of more than three miles from the coast of Newfoundland or Nova Scotia. It is a serious pity that Congress did not appropriate the lump sum of $450,000 to settle these claims, instead of going into a long investigation where we shall endeavor to prove that a considerable number, if not a majority, of the "poachers" were our own people, and then to refuse any pay to them, although they were following a lawful vocation. This would be washing dirty linen in public with a vengeance.

Gen. Miles's annual report on our military condition devotes a large part of its space to a subject which has singularly little interest for our Jingo friends, namely, our coast defences. We think he overrates the risk we run of an attack by some foreign power, but that there is some risk, and that it ought to be provided for, there is no denying. He shows that on the Pacific Coast there is $500,000,000 worth of destructible property within the reach of a foreign navy. He says that even a million of the bravest men we have would be insufficient to protect this in the absence of coast fortifications armed with modern guns. He shows that on the Atlantic Coast ten considerable cities, all reachable by a hostile naval force, are practically undefended. New York is the only one which has any defence at all, and this is only partial. He says that the notion that our harbors can be defended by torpedoes is a "delusion," and so is the notion that our coast of 4,000 miles long can be defended by a navy. The recent manœuvres in the British waters have shown that even the British fleets could not protect the British coasts. He thinks the principal service our navy would render in a war would be as commerce-destroyers and bombarders of foreign ports, and that, in the absence of land defences, ten days would suffice for the destruction of many of our most important cities. Gen Miles does not "anticipate war in the near future," but it requires years of time to construct the modern weapons of war, and we cannot begin too soon.

The general absorption and anxiety of all European governments about the Turkish business ought to remind Americans afresh of their great advantage in being free from such entangling alliances. Both public and private finances in all Europe are, at this moment, almost at the mercy of the Sultan. If he remains pig-headed and brings on a great religious war, the loss and ruin to thousands of investors will be incalculable. Moreover, the question of increased taxation is a most vital one to governments, too many of which have now to strain every nerve to keep their heads above water. The naval estimates to be laid before the English Parliament are said to be the greatest in amount known to history. Yet this is a peace expenditure. Even if war be averted, and the Powers left to arrange among themselves what is to be done with Turkey, the chances are so great of awkward dissensions in the negotiations, of quarrelling over the division of the Empire, that the nervousness of financiers and finance ministers is likely long to continue. In all this we, by our position and our traditional policy, have no direct concern. We are most happily "out of it"; and it will take the Jingoes a long time to persuade the business men, the farmers, the laborers of this country that it would be much better for us to thrust our heads into every European scrimmage of the kind.

It is impossible at this writing to say what the outcome of the concert of the Powers in Turkish waters is likely to be. What is plain is, that the Turkish Empire in Asia is given over to anarchy, or, in other words, is practically broken up, and that there is not the smallest likelihood that the Sultan can raise any force sufficient to restore order. It is the plainness of this fact which is probably causing the hesitation and procrastination of the united Powers. They have discovered at last that the Sultan can do nothing, and therefore coercing him at Constantinople will not affect the situation in Asia Minor. And yet all that they can do with the fleets is to coerce him at Constantinople. They can seize him, lock him up, or depose him, but the chances are that the news of this would inflame the fanaticism of the Kurds and Asiatic Turks still more, and lead to fresh, or, rather, more extended, massacres. Both the British and French and Austrian Governments are, therefore, shrinking from a naval demonstration, while the massacres continue, and the near approach of winter, which in that region is extremely severe, makes the prospect appalling for the families whose homes have been destroyed. Now it so happens that the only Power which can act on the situation, and can apply force where it will do the most good, is Russia. She has a large army just across the frontier, and could get right in among the murdering Kurds and Turks within a very few days. Thus far she appears to have taken little or no part in the discussions with the Sultan, but one does not need to be a prophet to hazard the conjecture that she is waiting for a "mandate" from the powers to occupy Armenia and restore order, which she is abundantly competent to do. If such a mandate were given her, it would be a close following of the precedent set by the Congress of Berlin when it gave Austria a mandate to restore order in Bosnia and Herzegovina, where the Mussulmans were then busy cutting Christian throats in the old Turkish fashion. The job was given to Austria because she happened to be nearest the scene of action, and within a very few weeks she had converted the most murderous Turks into peaceable citizens. But—and here is the rub—she has stayed there ever since, and, in fact, has annexed the two provinces. That Russia, if she got into Armenia, would hardly get out is pretty certain, and the Powers are probably asking themselves to-day whether they are prepared for this.

The decisive rejection by the Swiss voters, in the referendum of November 3, of the law passed by the Chambers for centralizing the military power of Switzerland was of more than passing significance. The law itself was something of an innovation, depriving the cantons as it did of certain military rights and functions, and tending to reduce them, for army purposes, to a condition very like that of a French prefecture; but opposition was based not so much upon the terms of the measure itself as upon its general tendency. The *Journal de Genève* said of it the day before the vote was taken: "It is destined to make us pass gently from the federal system to the system of prefectures. These military districts will speedily become insurance districts, banking districts, railroad districts, and so on." It was doubtless such arguments as these that led the State's-right feeling of the cantons, as we should call it, to assert itself in the large majority against the proposed law.

France has a boundary dispute with Brazil similar to that of England with Venezuela, and French publicists are naturally beginning to discuss what they call "la doctrine de Monroë." They know that Monroe is the great American god Terminus, who presides over boundaries, and that he must especially be placated when, as is the case in French Guiana, gold mines are said to exist in the disputed territory. But we are sorry to see that French jurists do not take Lodge's reverent view of the Monroe Doctrine. One of them, writing in the *Débats*, affirms that it "simply does not exist from the point of view of international law, or, rather, it exists only so far as it agrees with international law, but is justly ignored when it conflicts therewith." He adds that it is merely an interesting "historic document" of which some of the assertions "cannot be sustained." That is enough. We may not know what the Monroe Doctrine is, but we will sustain it in the teeth of the world. Wait till Congress produces that joint resolution "affirming" the Monroe Doctrine, which some of its leading intellects are now framing. Then this flippant Frenchman will see how proudly our country will rank itself alongside the old Scotchwoman who admitted that she did not know what the Solemn League and Covenant was, but defiantly exclaimed, "I'll mainteen 't!"

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"POLICY" AND "HOLLER."

THE last news from Senator Lodge in London is more pacific, but is as obscure as ever. He now admits that the Monroe Doctrine is "not a proposition of international law, but a declaration of policy"; but he still refrains, as do all Jingoes, from saying exactly what the Monroe Doctrine is. The nearest approach to its meaning he allows us to make is contained in his assertion that for a European Power "to desire to acquire any additional territory in Central or South America would fatally infringe on the Monroe Doctrine." But, if this be true, it at once suggests the question, What Power is now desiring additional territory in Central or South America? Lodge declared war three weeks ago against some Power which, he said, was doing this. What Power is it?

"The question is now," in Lodge's language, "what was the true boundary between the Dutch and Spanish possessions? That question can be properly settled by arbitration." Well, the British Government has always expressed its willingness to settle it by arbitration. It says it is ready now to settle it by arbitration. This makes the recent Jingo uproar about Venezuela incomprehensible, unless we examine it on the theory that any dispute about a boundary line on the part of England is to be treated as a desire for more territory. All disputes about a boundary line arise out of a desire on the part of one of the parties to make it include more territory than the other thinks it entitled to. This really would seem to be the explanation of Lodge's mad career. You may submit your boundary dispute to arbitration, he says, but if it appears that you maintain that your line ought to run further north or west than the Venezuelans say it ought, you come under the Monroe Doctrine, and you must prepare for war.

Great Britain has from the beginning declared her willingness to arbitrate on the boundary line, but if the mere submission of a boundary line which Lodge dislikes will constitute a claim for more territory, of course she will not arbitrate. But while expressing her willingness to arbitrate, she has also said she must have reparation for the insult to the flag, and the injury to her officers, recently offered by the Venezuelans. We were under the impression that Lodge, while allowing that such reparation was due, would not permit Great Britain to exact it by force; that is, she might have reparation if the Venezuelans chose to make it, but if she sent her fleet to threaten them, or bombard them, or seize their custom-house, he would, under the Monroe Doctrine, declare war. But it appears that if he ever took this position he has backed out of it, for he says now:

> "The Monroe Doctrine, it should be remembered, is quite distinct from any question of reparation for injuries received by the subjects of foreign Powers at the hands of the governments or the peoples of Central or South American republics. With such questions we have nothing to do, but we cannot permit, under cover of a demand for reparation, or in any other way, new territory to be acquired by any European Power."

It does not appear that Great Britain ever desired compensation in land. She has always demanded it in cash. The notion that she was going to take it in land was a Jingo invention. The question of compensation for insults or injuries she will probably consent to arbitrate when we set her the example.

The great difficulty of all these international questions is, that the open discussion of them on our side is not carried on by men who are sincerely desirous either of settling them or of informing the public judgment about them; that is, as a rule, they do not talk international law, but politics. There has been a prodigious hubbub raging about Venezuela for several weeks, without the smallest foundation. Great Britain has never shown any desire to take more territory than fair arbitration would allot her. She has never said that the Venezuelans would have to make reparation in land for the insult to her flag. Both stories were invented by Jingo politicians, as a peg on which to hang inflammatory speeches. Not one man in public life has had the courage and patriotism to get up and state the naked facts of the case. Not the smallest contribution has one of them made towards the formal application of the Monroe Doctrine to the relations of the South American States to other Powers than the United States. We have made several appeals to the Jingoes to do so, but we get nothing in reply but attempts to show that the British are wrong in the boundary dispute. Lodge now substantially admits that he has been "hollering" for weeks about nothing. If the boundary dispute be capable of settlement by arbitration, and he, and Grout, and Bill Chandler "have nothing to do" with reparation for injuries inflicted by South American States on foreigners, there has not been the slightest excuse for the noise they have been making for some weeks.

The Monroe Doctrine ought to be formulated in some way which will make known to the European Powers the precise things they may do or not do to the South American States, and the exact nature of our relations to them. Lodge evidently thinks that it will do if we embody it in a congressional resolution, and that it need not be worked into international law at all. But this is part of the childishness which he occasionally affects. We cannot, for instance, carry it into practice without *pro tanto* diminishing the sovereignty and independence of the Central and South American States. Have they consented, or will they consent, to this? For instance, it would take away from them the power of ceding a port or island or patch of territory to any European Power. It leaves them the power to go to war with England, or France, or Germany, but would take away from them their power of making peace by a cession of territory or by a mortgage to secure a payment of money. It leaves quite vague the extent and manner in which we should protect them from aggression, or be answerable for their errors, and yet leaves European Powers in contact with them in Central America. All these things should be settled in consultation with the Central and South Americans. They should accept our protection, and submit to the conditions we should have to attach to it. It is far more injurious to our good name and influence to go "hollering" round the world about these things than to have a small navy.

THE LAW OF THE VENEZUELAN CASE.

A CAREFUL study of executive document No. 226 of the Fiftieth Congress, first session, wherein the President transmits to Congress the correspondence relating to the pending boundary dispute between Venezuela and British Guiana, discloses only a single issue; and this, in the clear light of international law, proves to be a very simple one, upon which no two intelligent arbitrators will be likely to disagree. The single issue is whether Spain, by merely discovering, without settling or occupying, the disputed Guiana coast, acquired such a title to the back-lying territory that every subsequent actual settlement of such territory by the Dutch became wrongful, and that only occasional armed protests by Spain, at intervals of years or centuries, were necessary to maintain her title, without any interval of permanent occupation by the Spanish from 1531 until to-day. In short, does discovery without occupation give title against those who permanently occupy, but had not the good fortune originally to discover?

In order to be assured that this is all there is of the Venezuelan question, it is to be observed that the diplomats who have at various times had charge of the case of Venezuela, do not deny the continuous possession of the disputed territory by the Dutch alone for three centuries, but actually charge it upon them as part of their fault, under the names of usurpation, intrusions, and aggressions. Nor do the Venezuelan diplomatists allege, except in the case of a few missionaries to the Indians between 1531 and 1580, that any Spanish residents or persons rendering allegiance to Spain have ever gone into the disputed territory, except as small armed expeditions coming by land or sea merely to drive out or capture the Dutch. The sole tendency towards settlement of the country in dispute has been from the direction of Georgetown and the Essequibo River. The historians, geographers, mapmakers, and publicists, from Raleigh to Humboldt, if they have carried the Dutch boundary westward to the Orinoco, the Moroco, or the Barima, have talked about the Dutch possession or occupation; if they have carried the Span-

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ish line eastward to the Essequibo, have in no case declared it to be a Spanish occupation, but only a domain or sovereignty or supposed abstract right. And when (Ex. Doc. 226, p. 34) Lord Salisbury in 1880 writes to Señor Rojas that to recognize Venezuelan "proprietorship to the Essequibo would involve the abandonment of a province inhabited in 1880 by 40,000 British subjects, and which has been in the uninterrupted possession of Holland and Great Britain successively for two centuries"—we find Venezuela replying in 1882, through Señor Seigas (p. 32), that "to deliver up territories in which populations have been founded cannot help producing grievances; in that, all the world is in accord. But the convenient is not the right, neither can it be confounded with it. He who has occupied a thing not his own, remains with the obligation to restitute it whenever it is demanded of him, and to indemnify all the damages consequent upon the illicit act."

Inasmuch as the Venezuelan lawyers do not instance the building of a single town, or fort, or trade agency, or the occupancy by any Spanish settlers of the territory in dispute at any point, but confine themselves to recounting the encroachments and intrusions of the Dutch, the inference from the record is that no Spanish settlements occurred, and hence that the question is one between occupancy by one nation and naked claim of right to occupy without actual occupancy by another. The Venezuelan lawyers show that they cannot fortify their case by actual acts of occupancy, for they make a strained citation of Vattel, to the point that a country need not occupy the whole of its own territory, but can suit itself as to how much of it it will use. But this text (Vattel, Book II., ch. vii.) clearly refers to the case of a country having a master or government and established boundaries, within which some places are left unoccupied. Vattel places in another category a newly discovered continent in which rival countries are obtaining title by occupancy. Of such a country he says (Book II., ch. vii):

"If two or many nations discover and possess at the same time an island, or any other desert land, without a master, they ought to agree between themselves and make an equitable partition; but if they cannot agree, each will have the right of empire and domain of the parts in which they first settled. It may happen that a nation may be contented with possessing only certain places, or appropriating to itself certain rights, in a country that has not a master, and be little desirous of possessing the whole country. In this case another may take what the first has neglected," etc.

The Venezuelan lawyers declare that what is expedient is not necessarily just, and plead that the Spanish could, without occupancy themselves, treat the occupancy by the Dutch as usurpation for an indefinite period. Vattel, on the contrary, expressly bases the doctrine that territorial titles between nations can arise by prescription—*i. e.*, by lapse of time with possession adverse to the right—on the inexpediency of allowing old possessions to be ripped up, and settled populations to be compelled either to give up their settled homes or to come under a new allegiance. He says (p. 289):

"Nature has not herself established property, and in particular with regard to lands. She only approves this introduction for the advantage of the human race. It would be absurd, then, to say that, domain and property being once established, the law of nature can secure to a proprietor any right capable of introducing disorder into human society. Such would be the right of entirely neglecting the thing that belongs to him, of leaving it during a long space of time, under all the appearances of being property abandoned, or that does not belong to him, and of coming at length to deprive an honest possessor of it, who has perhaps acquired a title to it by burdensome conditions. . . . Were it permitted to have constantly recourse to ancient times, there are very few sovereigns who would enjoy their rights in security, and there would be no peace to be hoped for on earth."

What Vattel here condemns, namely, having recourse to ancient times to upset the effect of centuries of possession adverse to their claim of sovereignty, is exactly the case of the Venezuelans. During all the reigns from Philip II. to Philip V. of Spain, the Netherlands, which owned Dutch Guiana, were themselves under Spanish domination, as was also the present Venezuelan dependency. If Spain, when in full control of both parties to the contention, did not think it worth while to require the Dutch to retire behind the Essequibo, it would be a marvellous stretch of authority for the United States to disturb three centuries of possession, by the Dutch and their successors, at this late day.

THE SOLID SOUTH BROKEN.

THE full returns of the Kentucky election render the result even more significant than the earliest reports. They show that the Republicans carried the State on November 5 by a substantial plurality on by far the largest vote ever polled, even in a Presidential election, and that at least 20,000 former Democrats must have supported Bradley for Governor. We append the figures for this election, in connection with those for the last two Presidential elections:

	Rep.	Dem.	Pop.	Pro.	Total.
1888.....	155,134	183,800	622	5,552	345,108
1892.....	135,441	175,461	23,500	6,442	340,844
1895.....	172,436	163,962	16,911	4,162	357,471

Cases have not been infrequent in our political history where a party which has long controlled a State has finally lost an election in an "off year," through the disaffection of members who would not go to the polls, and allowed it to be beaten by the minority on a small vote. But it is almost without precedent for a State to cast a larger vote in a local than in a Presidential election; and, so far as we can recall, quite unparalleled for a State long dominated by one party to be captured by the other in a gubernatorial election that called out more men than were ever brought to the polls in a Presidential contest.

It will be seen that the Presidential vote of Kentucky aggregated nearly the same in 1888 and 1892, though quite differently apportioned between the parties, and that the total on November 5 was greater by nearly 13,000 than the largest previous record. The closeness of the contest caused a shrinkage of about a third in both the Populist and Prohibition vote, and the Democratic total sank nearly 20,000 below high-water mark, while the Republican was more than 17,000 greater than had ever before been secured. As the rise of the Populists in 1892 evidently injured the Republicans far more than the Democrats in that year, and as the free-coinage views of the Democratic candidate for Governor this year were calculated to draw back Populists of Democratic antecedents, it seems clear that 20,000 is a small estimate of the men who had supported Cleveland for President and yet voted for a Republican Governor on Nov. 5. It was, therefore, no "snap judgment" in an election which commanded small interest that gave Bradley his victory, but a clear expression of the popular will after a contest that had stirred the commonwealth like no previous campaign since the ante-bellum period.

The revolution in Kentucky was directly due to the treachery of the Democratic candidate for Governor, who received the nomination upon his distinct pledge that he would accept the verdict of the convention on the financial question, and then, after a sound-money platform had been adopted, went upon the stump to preach the free coinage of silver. But a greater cause was at work than the well-founded disgust of right-minded Democrats at such a breach of trust. This was the elimination of the sectional issue from our politics, and the consequent freedom of men who have long felt constrained to support Democratic candidates in the South, to vote as independently as men vote in the North. This same cause was also the fundamental one that operated in Maryland. Gorman's despotic bossism was the immediate reason for the recent election of a Republican Governor and Legislature, but it might have failed again, as so often before, if the removal of the sectional issue had not given voters in that State also a new sense of political freedom.

The course of the canvass in both Kentucky and Maryland showed conclusively the potency of this influence. When Hardin found that Bradley was pressing him to the wall on the silver question, he made desperate efforts to substitute the "nigger" as the issue, and tried to hold Democrats from supporting the Republican ticket by terrible pictures of the "negro domination" that would be involved in a Republican victory. The Gormanites resorted to the same policy in Maryland, and tried to frighten independent Democrats back into the ranks by pretending that the election of the Republican candidate for Governor would mean the appointment of a lot of "nig-

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gers" to rule over white men. But in each State such appeals fell flat. Indeed, they provoked so much ridicule that the Democratic campaigners felt almost ashamed to keep up the talk before the end of the canvass. The repeal by the last Congress of the federal election laws had removed the one phase of the old sectional argument that was really powerful. So long as the Government at Washington could legally interfere with an election in a Southern State, and so long as one of the great political parties was committed to the policy of making this interference more intolerable, Democratic campaigners could successfully appeal to discontented members of their organization to stand by it as the only way of saving their State. But when the obnoxious laws were repealed by a Democratic Congress, and when the Republican party endorsed the repeal by summarily dropping further agitation of the subject, political campaigns were at once put on the same plane in the South as in the North.

Prominent Democrats in Maryland express the opinion that the Republicans may retain control of that State. They ought to if they give the people good government, and no reason appears why they should not. The Republicans will make a hopeful contest next year in Tennessee and Missouri, two other Southern States which they carried in 1894, for the first time in many years, as soon as the federal election laws were repealed. Even Kentucky, which forty years ago was a Whig State, can no longer be set down in the Democratic column as sure in a Presidential contest without a struggle. The solidity of the South is at last broken, and the gain from the elimination of the sectional issue will grow more plain every year.

MISSIONARY TEMPTATIONS.

Last Friday's meeting in the interest of Presbyterian foreign missions was the most impressive gathering of the kind seen in this city for several years. It recalled to many the enthusiasm of the old-time "May anniversaries," and the thrilling interest which multitudes used to find in the meetings of the American Board in the heroic age of foreign missions, when pioneers and scholars and saintly men like Calhoun and Goodell and Schauffler and Coan were present to report on distant and unknown lands. The world (and the church, too) has greatly changed since then, both in itself and in its way of looking at things; and the strong temptation of missionaries and advocates of missions to speak and act as if there had been no change at all, is one of the serious hindrances they encounter in their attempts to influence public opinion. Some of the forms of this temptation it is a good time frankly to point out.

One of them is the practice of holding one kind of language in public, and another in private, about the condition and fate of the heathen. The old phrases about "a lost world," and about the millions of pagans going annually to perdition because of never having heard the Gospel, are still used in missionary appeals and addresses, though they no longer represent the real beliefs of the church or of the very men who use them. They are inherited phrases, which our grandfathers made believe they believed, but which theologians nowadays do not believe, or else take in a non-natural sense. No great knowledge of the teaching and private conversation of eminent Presbyterian divines is needed to convince one that the doctrine of the damnation of the heathen is no longer held by them. Some of the stiffest and most orthodox of their theologians, even of their theological professors, have been known, when pressed by troubled inquirers, to fall back on a pious willingness to "leave the heathen in God's hands," to trust in "the uncovenanted mercies," and so on. Of course, the Westminster creed teaches most explicitly the damnation of the heathen, but expert theologians can easily enough get around those clauses by appealing to the others which magnify the divine power to save men "when and where and how he pleaseth."

The truth is, the age makes men tolerant in spite of themselves, in spite of their protests that they are not. All churches have their form of the Catholic doctrine of salvation by belonging to the pale of "the invisible Church," and from that pale it is almost impossible to get a theologian, on cross-examination, to maintain that any particular person, savage or civilized, is hopelessly excluded. It may fearlessly be asserted that, even where the doctrine of heathen damnation is still preached, ignorantly or perfunctorily, it is no longer received by congregations, and no longer figures among the really powerful motives that lead people to contribute to missions. Those motives are now almost purely humanitarian. The educational, the medical, the civilizing work of missionaries, which in many countries has undoubtedly been wonderfully beneficent and fruitful—this is the great argument for missions. It is on this that the emphasis should be put, and we are sure that it would mean dollars in the mission treasuries if a franker stand were taken upon this rational and practical basis. Missions would get on better, as most people do, by taking one world at a time.

Another temptation of missionary orators is to ignore the strong light which travel and commerce and the study of comparative religion have cast upon the question of the condition in this world of non-Christian peoples. The missionaries used to have a monopoly of knowledge on this subject, but they have it no longer. The traveller, the resident merchant, the scholar, the educated native, have come into the field in increasing numbers, and their testimony must not be overlooked by honest men. We have learned not to smile so superciliously when we hear of Japanese contempt for our inferior civilization; if we are open-eyed, we must admit that it is inferior in many ways. Authentic accounts of the Chinese of inland and northern China—of their splendid fibre, physical and intellectual, of their wonderful civil and social virtues—make the despatching of emissaries of our civilization to them seem more than ever bizarre. And comparative religion, if it leaves the superiority of ideal Christianity incontestable, makes men very shy about affirming that actual Christianity is the best thing to be given at once to all races, and strongly reinforces the belief in the essential identity of religious instinct and aspiration the world over. If we have anything to give to the heathen, it is the things in which we are superior to them. These are not metaphysics, not always and altogether morals, but are the enlightenment, the amelioration of life, the higher development of the individual which that great complex called the progress of civilization has brought to us in larger measure than to them. It is these things that, having freely received, we are freely to give.

Exaggeration of results achieved, and "writing up" missionary experiences so that they will read well, are an old temptation of missionary reports and addresses. Passing these, we will refer to one other danger which besets missionaries and those who direct their operations. That is the danger lest, in unselfishly trying to do the greatest possible good, the good itself be made hateful and an evil in the process. If charity is hard to dispense so as not to do more harm than good, religion is doubly so. There are some things in this world that are better than abstract religion, such as courtesy, mutual respect and tolerance, delicacy of feeling, sympathy. To sacrifice these in the interests of abstract religious doctrine not only is a bad thing in itself, but is to make the doctrine repulsive and powerless. Wholesale abuse of the heathen is not a wise preparation of the Gospel—of this we have seen too much in recent months. But there is also a woful lack of the finer sentiments often to be found in the personal dealings of missionaries with the people they are laboring to convert. Years ago a missionary in Brazil was caught out on a tour and entertained by a Brazilian gentleman. He at once broached the subject of his host's religious errors. The latter courteously suggested that it was better to choose some other topic of conversation, but the missionary was inexorable, harangued and rebuked his entertainer, and wrote up a long and edifying account of his determined labors for home consumption. This is like the Duke of Argyll's adventure, when he was "snowed up" with Sir George Trevelyan on his Scottish estate for three days, and paid for his hos-

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pitality with a six-column letter to the *Scotsman* denouncing Sir George's scandalous way of administering his property. We call that pure boorishness, and there is far too much of it in those who wish to ingratiate themselves with the heathen for their own good, and begin by accusing them of the gravest immoralities and crimes and threatening them with the direst punishments.

CARDUCCI'S READINGS FROM THE ITALIAN RENAISSANCE.

ITALY, November 6, 1895.

THE well-known firm of publishers Cesare & Nicola Zanichelli of Bologna have just issued the first volume of a new work by Italy's greatest poet and prose-writer, who deems that the best education for the youth of the present generation is a study of the writings and actions of the real makers of Italy—a study much neglected hitherto, but which bids fair to be thoroughly undertaken in the future. Some extracts from the author's preface may prove interesting to American readers, who have always sympathized with the Italian struggles, and who prove, by their translations and writings, that the literature of Italy is understood and appreciated by them even more than in the mother country:

"The history of the ideas and literature of our Renaissance consists in research into and exposition of the accords and discords between innovating initiatives and conservative traditions, tending to inaugurate and renovate the modern spirit and the national instinct in the products of sentiment and imagination; a history that is contemporary and in accordance with a similar inauguration or renovation of moral and philosophical doctrines, as well as political institutions and orders. This history commences in 1749 and ends in 1870.

"Italy, at the close of the Middle Ages, found no one capable of constraining her to a strong unity. A federal nation, she could not hold her own against the monarchical unities which surrounded her on every side, and which were compelled to expand themselves by conquest in order to make liberty forgotten. Hence, for a series of years (1494-1559) dominion was divided between France and Spain; from 1559 to 1700 Spain predominated. The times between 1700 and 1748 resemble those from 1494 to 1559. They commenced with the war for the Spanish succession, ended by the treaties of Utrecht and Rastadt (1713-14), which excluded the Spaniards from the Italian peninsula, gave Naples, Sardinia, and Milan to the house of Austria, diminished the petty states, augmented the possessions and title of the House of Savoy. The war reopened by Spain, and the opposition of the quadruple alliance of France, England, Holland, and Austria in 1720, led to other changes. It left the Bourbons of Spain a footing in Italy, Don Carlos being invested with the imperial feudal territories of Tuscany, Parma, and Piacenza. It left Austria reinforced by the addition of Sicily to the kingdom of Naples, while Sardinia was given to the house of Savoy.

"Between 1730 and 1738, Austrian jealousies and the personal interests of Charles VI. produced fresh disturbances in Italy. Austria, by siding against France, Spain, and Sardinia for the succession of Poland, brought war into Italy, a war ended by the peace of Vienna (1736-38). Austria lost a portion of her Italian possessions; a Spanish Bourbon obtained Naples and Sicily; the King of Sardinia obtained Novara and Tortona from the Milanese territory. Austria, however, was 'compensated' with Parma and Piacenza, while Tuscany was given to Francis of Lorraine, husband of Maria Theresa, the future Empress of Austria. After the death of Charles VI. (October 20, 1740) the war for the Austrian succession was fought out in Italy, ending with the treaty of Aix-la-Chapelle in October, 1748, carried out in February, 1749—which is a sort of compendium and concordat of the struggles between Spain, Austria, and France for the dominion over Italy during the 16th and 18th centuries. To each and all a portion. . . . Of the ancient States one, Piedmont, was powerful and young; all the others, the Holy See and the republics, old and decaying."

This "instantaneous photograph" of Italy during these centuries, plundered and bartered among all the nations of the earth, who parted her garments among themselves without a "by your leave" to the rightful owners, Carducci gives us without a comment or lament. "Italy had found no one to unite her. *Voilà tout.*" Was this such a very lamentable fact? Her future, now that she is united, will alone furnish the answer.

"The history of the first half of the eighteenth century somewhat resembles the fourth act of a drama: all that has been announced, prepared, and developed in the preceding acts is re-enacted, entangled, and mingled. In the fifth act (metaphor apart), during the second half of the eighteenth century, all that remains of the old political system, of the old society, drifts, dwindles, crumbles, or shows that it is at death's door, and that a new order of things is at hand.

"Not that the spirit or thought of Italy has retrograded or been eclipsed. Her manners and customs are, alas, degraded; base and depraved her sentiments; but the genius of the land of Dante, of Michelangelo, of Galileo (more truly than the sun on the possessions of Charles V.), never sets. In the 14th century her artistic work was Tuscan, and when, in the 15th and 16th centuries, spread over the peninsula, it became Italian, the motive-power, the form, still remained Tuscan, or was at any rate consecrated by the great Tuscan writers. To the work of the Renaissance the other Italian populations contributed with the Latin and with the vulgar element, yet preserving in the form and soul of literature almost always the Tuscan sign and seal. In the 17th century, Italian prose, owing to the infusion of Galilean science and to the habitual and always better regulated classical imitation, still remains Tuscan; but poetry, starting with Tasso and meandering with Marino, takes its color from the South, and southern is the Arcady during the first half of the 18th century, whose sole true poet—the greatest poet of Italy and of Europe in those years after Tasso—is Peter Metastasio. This was because, by his æsthetic representation, he raised art. Obeying a necessary condition, foreseen and foretold at the close of the 16th century, he produced the idealization of poetry by music in the melodrama."

This was the typical work of the 17th century, the last poetic form of Italian invention, ending in perfection with the "Attilio Regolo," performed at the imperial theatre in Vienna in 1750. But the first half of the 18th century, unrecognized by the superficial explorers of literary history, who see only the Arcadians, was also occupied in the important work of critically examining the doctrines of history, the origin of institutions, laws, customs, and languages. These researches, promoted in the 16th century by Sigonio and by Vincenzo Borghini, were transferred in the 18th to Germany and Holland, thence returned home, and, in a truly Italian and original fashion, were carried on by Gravina (1664-1718), G. B. Vico (1668-1744), L. A. Muratori (1672-1750), S. Maffei (1675-1755), P. Giannone (1676-1748). What men, and how immortally modern!

"Vico revealed the science, the method of divining history to Germany through Herder, to France through Michelet, and is linked to our Renaissance by Giuseppe Ferrari's most homogeneous work.* Gravina transmitted to Montesquieu the fundamental maxim that 'The reunion of all the separate particular forces constitutes the political state of a nation.' Maffei, . . . a fierce iconoclast, . . . dared to present to the Council of Ten a plan of reform which perchance might have saved the Senate of Venice, but all in vain; and Muratori not only by his history set Italy on her future path, but gave serious admonitions to the Roman hierarchy anent its rapacities and iniquities, while also tendering wise advice to his Duke concerning good government and economy. Finally, Giannone, the champion of civil power, victim of two despotisms, ended with words and mind worthy of old Rome, by prophesying to the house of Savoy (which held him prisoner) its future destinies in virtue of discipline and warlike traditions."

With these preliminaries our author continues the history of the Renaissance, whose literature may be divided into three equal periods, from 1749 to 1789—forty years of peace, of reforms, of preparation; from 1789 to 1830—forty years of struggle, of confusion, of expectation; from 1830 to 1870—forty years of commingling, of development, of evolution. Here Carducci analyzes the conditions of the peninsula, setting forth the size and population of the several states and the influence of their respective writers, and dwelling on the power of the Jesuits, "who, up to the time when Pope Ganganelli expelled the company, had invaded all the fields of thought, all the forms of Italian literature. Nor did they confine themselves to sacred eloquence, to sacred writings, to philosophy and philology; they wrote tragedies, comedies, novels, romances, lyrics, satires, fables, criticisms, histories; they made and did everything." The literary product of all these priests and friars throughout the eighteenth century was as prodigious as it was increasingly degrading and degenerate. Meanwhile, lay thought was advancing: "a warning, this, that where lay civilization is attained, the clergy ought to quit the field of literature which, by their own declaring it profane, does not belong to them." Tuscany, Lucca, the Venetian republic are all passed in review; then Genoa, Naples, and Sicily, their writers and their writings being defined rapidly and clearly. Bologna, Ferrara, Modena, Reggio, Lombardy, and Piedmont follow. The student has here a chronological critical vade-mecum to aid him in his researches.

The second division of the preface thus concludes:

"Vittorio Alfieri (may his name be glorified immortally!) had, by his culture and education, felt Rousseau; he had read Montesquieu; but, by intuition and inherited consciousness, he faces with level front Dante, Petrarch, and Macchiavelli; renovates by his genius and passion a poetry for his country; conceives, imagines, follows up with burning thoughts, and thus virtually creates, Italy, one and free."

The French Revolution finds Italy with economic, legislative, and social reforms in progress, though not completed, with the avowed or tacit consent of new princes and an enlightened middle class, which kept in check the encroachments of a feudal aristocracy and the interference of the ecclesiastical order.

"The needs of the times were practical; jurisprudence and political economy were studied, and the so called philosophers were occupied in informing the princes of the wants of their people, in proposing innovations and ameliorations in civil and penal legislation, in the administration of public revenue, in commerce and public instruction. Thus poets and littérateurs were not in such high favor as in former centuries. Nor was this an evil: they became more independent and practical, feeding upon real thoughts and sentiments, and were transformed from courtiers and academicians into teachers of the people,

*Carducci alludes to Ferarri, the great historian and philosopher who wrote 'The Revolutions of Italy,' 'The Mind of Vico.' A Federalist and Republican, deeming France the teacher and leader of the world in all times and in all seasons, he was looked upon askance by the Monarchists on the one hand and the Republican Unitarians on the other. Member of the Italian Chamber of Deputies, his speeches from the extreme benches of the Left were paradoxical but powerful. He died a Senator in 1880, and now his works are coming into vogue, owing to the increasing abhorrence of centralization.

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whom they inspired with lofty and noble sentiments."

Next follows a short, swift sketch of events —no tender lingering over the new kingdom of Italy, as with Cattaneo; just a thankful word that the "revolution came in time to save Italy from being absorbed by Austria." The Venetian, Ligurian, Etruscan, Roman, Neapolitan republics vanished like wind-driven leaves. Piedmont is annexed to France, and the unhonored exile of the Savoy Kings Charles Emanuel IV. and Victor Emanuel I. is prolonged (1799-1821). Not uselessly do French Kings Joseph and Murat reign in Naples, while the Bourbons, exiled to Sicily, learn there how to take oaths to the Constitution. "True it is that Bonaparte, Consul and Emperor, barters and rebarters other states as though they were his private farms, and ends by annexing to the French empire Genoa and Liguria (1805), Parma and Placenza (1808), Lucca (1806), and Tuscany (1807), even Rome (1809). What of it all? Moving from the foot of the Apeninnes down through the fertile plains, up towards the Alps between two seas, the seed is scattered, the flower buds, the harvest ripens, the forest rises."

Four more pages of pictorial history end thus: "So much Italianhood permeated the soil and the people that in regions called French, and hence French subjects, were born in those years the supreme athletes of the Renaissance—April 5, 1801, Vincenzo Gioberti in Turin; June 22, 1805, Joseph Mazzini in Genoa; July 4, 1807, Joseph Garibaldi in Nice; August 1, 1810, Camillo Cavour in Turin." Space prevents us from following the poet in the enchanting years between the proclamation of independence and its downfall, the next years of struggle when hope alternates with despair, the will of the few compelling the many to rise up and walk until Rome is entered and unity proclaimed. "Never was the unity of a nation wrought by the aspirations of grander or purer intellects, by sacrifice of nobler or holier souls, nor by fuller, freer assent on the part of the healthy portions of a people."

The writings chosen to illustrate the period commence with Pietro Giannone's address to the Italians, inciting them to virtue and to military discipline—that same Giannone who, after writing the history of Naples, was compelled to flee from province to province, and confined by the King of Piedmont in the Castle of Ceva at the instigation of the court of Rome, where he wrote his 'Discourses, Political and Historical, on Livy's Annals,' in 1739. Carducci rejoices that this first extract comes from a southern Italian, and also that Antonio Genovesi, also a southerner, first showed the necessity of Italian unity. The anti-Papal literature is largely represented. Alfieri, Parini, Carlo Botta, Ugo Foscolo, are pressed into the service; Silvio Pellico, Atto Vannuci, Pietro Giordani, bring up the rear. Each of the sixty-six articles has a brief preliminary heading explanatory of the times and events in which the writers participated. This first volume ends in 1830, and next we shall have Joseph Mazzini and Young Italy on the scene.

J. W. M.

Correspondence.

A PLEA FOR THE STUDY OF LATIN GRAMMAR.

To the Editor of The Nation:

Sir: A survey of the methods of teaching Latin which have been in use in this country during the past fifty years is most instructive. Scarcely anywhere has "the folly of extremes" been so conspicuously shown; nowhere have the results of that folly been more lamentable.

Many readers of the *Nation* can well remember a time when too much attention was given to the study of the Latin grammar. The pupil was forced to commit to memory a great number of rules, although he often had but little conception of their meaning, and would have been quite at a loss if asked to illustrate them by concrete examples. In fact, as has often been remarked, the study of grammar was elevated into a kind of fetish, and everything else was made subservient to it. In some schools the grammatical discipline was so thorough that, as the writer can testify, the better students were expected to remember, not only the rules themselves, but even the *numbers of the sections* in the grammar where they were to be found! The teacher devoted his attention, not to the explanation of points of literary or historical interest, nor to the discussion of the public and private life of the Roman people as illustrated by the lesson of the day, but to propounding as many grammatical questions as the time would permit. A good example of the extent to which this was sometimes carried is given by the little book entitled 'A Method of Classical Study,' by Dr. Samuel Taylor of Andover. The most unhappy legacy which our ancestors received from the English schools—the study of grammar for grammar's sake—was thus perpetuated.

But this state of things could not long continue. The means could not long be suffered to obscure the end. The inevitable reaction came; grammar fell, and great was the fall thereof. Men justly asked: "What is the use of classical study if, after four or five years of training, a student cannot read a page of simple Latin or Greek without the aid of grammar and dictionary?" The immense importance of understanding an author in the original was pointed out, and the utility of reading at sight was strongly emphasized. The great preparatory schools quickly fell into line, and reading at sight became a regular part of the curriculum. This reform was largely brought about by changes in the admission requirements of Harvard and other colleges.

The reaction of which I speak has now been in progress for a number of years. Is it not time for us to halt and ask whether (like most other reactions) it is not going too far? Is there not danger that, as the dictionary and grammar become more and more neglected, all feeling for the finer shades of meaning will be lost —that the student will no longer be able to appreciate the subtle distinctions to which the Greek and Latin owe so much of their beauty and expressiveness?

Some facts which have come under the writer's observation may serve to illustrate this point. It will doubtless be admitted that a reasonable knowledge of the declensions and conjugations is essential to every one who would read Latin with ease and accuracy. Yet the ignorance of these displayed by the graduates of some of our most noted preparatory schools is simply appalling. In one of the Harvard entrance examination papers of last year occurred a simple imperfect indicative. This was translated in *nine* different ways, not including the right one. The number of men coming from our most distinguished schools who do not know the principal parts of common verbs, like *venio* and *audeo*, is considerable. I am not speaking of the dullards only. The freshmen who elect Latin composition at Harvard are presumably picked men, who have a special liking and aptitude for the study of Latin; yet mistakes like *ventus* for 'having come,' *curri* for the genitive of *currus*, *ut* introducing *oratio obliqua* after a verb of saying, *incepuerunt* as perfect of *incipio*, etc., etc., abound in their exercises. The result is, that the instructor has to do over again much of the work which should have been done in the preparatory schools.

Many men enter college every year who have never owned grammar or dictionary. Such students cannot, of course, do thorough and accurate work. Many of them have not even a conception of what accurate work means. They have obtained by practice a kind of knack of guessing at the meaning of a sentence; but in most cases they see it "through a glass darkly," often *very* darkly. This habit of "reading" (call it "guessing") at sight has, in the writer's opinion, done much to bring about that lamentable state of things which was described by Prof. Goodwin in a recent number of the *Nation*. The English which the students use is inexact and inelegant largely because they have no clear idea of what they want to say. Translation cannot become what it should be—an exercise in the use of English as well as in rendering the thought of the original—until more accurate methods of work are introduced. I do not wish to belittle the importance of reading at sight, which is a most useful exercise; I only desire to protest against the slipshod method of sight-reading which has become too common in our schools.

What is the remedy for this condition of things? Opinions may differ widely; but at least the grammar and dictionary must be rescued from the undeserved oblivion into which they have fallen; the student must be taught that, in the language of one of my colleagues, "reading at sight does not mean *guessing*"; above all we must inculcate the necessity of honest, thorough, and accurate work.

X.

November 15, 1895.

HALL AND COLLEGE.

To the Editor of The Nation:

Sir: The use of the words *hall* and *college* in America cannot, it seems to me, be quite understood without a definite understanding as to their use in England at the time of the founding of Harvard. And this, in turn, necessitates a clear conception as to the development of the English college system. The hall was the characteristic unit of university life in the middle ages: it was a democratic banding together of students for the purposes of residence merely—*i. e.*, food, lodging, and companionship. To certain of these halls were added, in the course of time, fellowships and professorships, and, presto! the modern English college. The terms *hall* and *college*, however, were never clearly distinguished. This was especially the case at Cambridge, where to this day two of the colleges are called halls—Clare Hall and Trinity Hall. If, now, a banding together of students for the combined purposes of study and residence could be called a hall, there is no good reason why a banding together of students for the purposes of residence should not have been called a college. I have not the slightest doubt that a reference to the archives at Cambridge will show that *hall* and *college* were at first used with little reference to the presence or absence of endowment and instruction.

In America, now, as is evident from Mr.

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Brown's discoveries, the buildings in question were used for all purposes of residence. "Old College" contained "a Hall, Kitchen, Buttery, Cellar, Turrett [whatever that may have been] & five Studeys, & therein 7 chambers for students in them." Obviously this was a residential hall or college.

It is interesting to note that the final substitution of the word hall for such buildings as Hollis and Stoughton coincides roughly with the elimination of the kitchen and buttery. Those of us who are most eager to attempt to solve the residential problem in American Universities by adopting the English *College* system, ask no more than that we should revert to the original type of residential *halls*.

JOHN CORBIN.

36 GARDEN ST., CAMBRIDGE, MASS., Nov. 15, 1895.

FOOTBALL AT THE UNIVERSITY OF PENNSYLVANIA.

TO THE EDITOR OF THE NATION:

SIR: Will you kindly allow me a few words in answer to a communication in your last issue entitled "College Rustication"? The writer was in error in supposing that the football team of the University of Pennsylvania was to be allowed an absence of two weeks to prepare for a game. The team has asked for leave of absence for four days—not two weeks—and the authorities have granted leave for but three days. This has been done, not because it is thought well that students should be allowed such absences on general principles, but because a precedent was urged, and it was desired to avoid the appearance of harshness by the compromise indicated.—Respectfully,

GEORGE STUART FULLERTON,
Vice-Provost.

UNIVERSITY OF PENNSYLVANIA,
PHILADELPHIA, PA., Nov. 18, 1895.

COUNTING THE COST.

TO THE EDITOR OF THE NATION:

SIR: There seems to be some haziness still in the minds of many Democrats as to the profit that can be realized in carrying the group of anti-Administration Democrats. For such the account might be stated approximately as follows:

Cleveland majorities in 1892:		
Kentucky		40,020
Maryland		21,130
New Jersey		14,974
New York		45,518
Ohio (adverse)		—1,072
Net majority for Cleveland		120,570
Republican majorities, 1895:		
Kentucky	12,000	
Maryland	15,000	
New Jersey	22,000	
New York	90,000	
Ohio	114,000	
Total		253,000
Cost of carrying Harris, Gorman, Smith, Hill, and Brice, to balance account		373,570

F. W. L.

BOSTON, November 14, 1895.

"SEVERAL."

TO THE EDITOR OF THE NATION:

SIR: By way of defining this word in its numerical acceptations, Dr. Johnson has: "Divers; many. It is used in [*sic*] any number not large, and more than two." Among Dr. Johnson's editors, Archdeacon Todd simply repeats this, as does Dr. Latham, also, except that he omits the introductory "It is used." Dr. Richardson recognizes nothing of the kind; and, so far as appears, he would have cashiered "*several* persons were present," however intended, as illegitimate English.

Agreeably to Dr. Johnson and his aforesaid editors, *divers* signifies "several; sundry; more than one"; *many* signifies "consisting of a great number; numerous; more than few"; and *sundry* signifies "several; more than one."

Several is, thus, assigned two senses, and these, for all Dr. Johnson's discrepancies and contradictions, occasionally wide asunder. The first need not detain us; but the second, whether strict or loose, which recent dictionaries mostly ignore, as if it were unprecedented, is observable. Though no explicit authority for it has been brought forward by lexicographers, it has warrant in literature, as is witnessed by the following quotations:

"This plain Narration of Calista's cruel, inhuman Usage will, I hope, prove effectual to set *several* fond Maids upon their Guard, who perhaps even now stand upon the Brink of Ruin." "I have lately received a Letter which I take to be very impertinent, and question not but *several* of my Readers will be of my Opinion." "There have, in all times, and in all Countries, been *several* Persons whom the Merit of their Learning has advanced to the highest Stations, without the assistance of other Friends than those their established Reputation had procured them." "I have conversed with Persons who, from a good choice of English Authors, with the Assistance of their own Natural Parts, reason and discourse more pertinently, on many weighty Topicks, than *several* pompous Scholars who are Masters of the learned Languages and have read over many bulky Folios of Science." *Free-Thinker* (1718–19), Nos. 13, 74, 87, 115. Similar instances of *several* occur in Nos. 23, 66, 86, also.

"The doctrine of absolute predestination is utterly subversive of all true religion and virtue; and yet it was a received doctrine among the heathen, the Mahometans embrace it universally, *several* Christians do the same, and you will meet with something akin to it in the Nine and Thirty Articles." George Jeffreys (1748-'9), in the Rev. John Duncombe's *Letters by Several Eminent Persons Deceased* (ed. 1773), vol. ii., p. 199.

"After all, we must not be surpris'd that this passion [ambition] hath so great influence on the mind of *several* women." "*Several* women . . . seem almost always excessive when they love and when they hate." L. M., Translation of Du Boscq's *Accomplish'd Woman* (1753), vol. ii., p. 26, 235.

"This excellent statute served to repress the desire of civil war; as *several* would naturally take arms in defence of that side on which they were certain of losing nothing by a defeat; and their numbers would intimidate insurgents." Oliver Goldsmith, *History of England in a Series of Letters* (1764), vol. i, p. 227 (ed. 1772). This is verbally repeated in Goldsmith's larger *History of England* (1771), vol. ii., p. 311, barring the substitution, at the end, of: "and numbers would thus serve to intimidate rebellion."

A generation earlier than the date of the first of the foregoing quotations, Guy Miege, in his *Great French Dictionary*, rendered, on his own authority, *beaucoup de fois* by "many a time, *several* times." Further research may establish that, in so doing, he represented the English of his contemporaries.

Formerly, as is now made obvious, *several* was, at least here and there, the equivalent of "many," and likewise of "not a few," "some considerable number."

Not unfrequently, as cases before me bear evidence, it is impossible to say whether *several* stands for "numerous, more or less," or for "different."

Very likely the usage which has been illustrated is a good deal older than I have shown it to be. But the time at or about which it first came up remains to be ascertained. At present, indeed, the age of *several*, as we employ it with reference to numbers, is, as well, a matter of uncertainty.

In the course of its history *several* has, then, had all the latitude of import attaching to *nonnulli* or *complures*. When importing more than "a few," but fewer than "many," it supplies us with a nicety of expression which may be peculiar to English; 'from four or five to ten or thereabouts, according to circumstances,' serving, perhaps, as its definition.

I have only to add that here in Suffolk, as in Great Britain generally, the obsolete literary signification of *several* still survives among the vulgar. Twelve or fifteen children of the same parents, a phenomenon of no remarkably uncommon occurrence in East Anglian families, one will hear spoken of as *several*; so, in the mouth of my gardener, are a hundred apples or pears; and so, in the dialect of a local shepherd, are five or six score sheep, or any tale short of what he calls "a great lot." *Several*, as practically made one with "many," or "not a few," must have been laid aside, by the educated, for its superfluousness—a defect with which the term, as they now accept it, is not chargeable. F. H.

MARLESFORD, ENGLAND, October 20, 1895.

Notes.

HENRY HOLT & CO. issue directly 'Some Memories of Paris,' from *Blackwood's*.

G. P. Putnam's Sons will publish immediately, in coöperation with the London publishers, the 21st edition of Haydn's 'Dictionary of Dates,' containing the history of the world to the autumn of 1895. The editor is Benjamin Vincent.

Additional announcements by Macmillan are 'Nineteenth Century Literature,' by George Saintsbury, newly made Professor of Rhetoric and English Literature at the University of Edinburgh, and 'Computation Rules and Logarithms,' by Prof. Silas W. Holman of the Massachusetts Institute of Technology.

J. Selwin Tait & Sons announce a new series of volumes of American verse, to be called "The Fleur-de-lis Poets," beginning with 'The Leaves of the Lotos,' by Col. David Banks Sickels, 'A Woman's Love Letters,' by Sophie M. Almon Hensley, and 'An Oaten Pipe,' by the Rev. James B. Kenyon; also, 'Scottish Folk-lore, or, Chronicles of Aberdeenshire from Pinafore to Gown,' by the Rev. Duncan Anderson.

Since our last note upon the Selden Society their edition of the 'Mirror of the Justices,' and their parallel texts of Bracton and Azo, edited by Prof. F. W. Maitland, have been distributed to subscribers. Members of the Society who have not received their copies, or persons wishing to become subscribers, and so to contribute towards the expense of the Society's endeavors to make the sources of the law available for scientific study, are requested to communicate with the Secretary and Treasurer for the United States, Mr. Richard W. Hale, 10 Tremont Street, Boston.

Those who last year found Dumas's 'Three Musketeers' too costly in the limited *édition de luxe* of Messrs. Appleton, may comfort themselves with the unlimited edition now put on the market by the same publishers with the same embellishments by Maurice Leloir. These are very handsome volumes at a moderate price, and, except for hoarding, as good a possession as their predecessors.

From the same house comes a fresh edition of 'White's Selborne' in two handy and very tasteful volumes, prefaced by John Burroughs,

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and illustrated in a most interesting and exemplary fashion, by Clifton Johnson, as the title-page states. He may be not only the designer of the charming bird-drawings, but also the not less artistic photographer whose views of White's haunts are so admirably chosen and form such a mirror of rural England in its best estate. The total illustration is unusually harmonious, in perfect keeping with author and text.

It was well to gather together 'Dog Stories from the *Spectator*' during the past twenty years (Macmillan). The medium and the narrators (even when their names are not given) are a guarantee of more than usual authenticity for the tales. But many are signed, and such names as Colenso, Tait, De Morgan, Maxwell, Sturge, Alfred Ainger, Frances Power Cobbe, Hain Friswell, William Wallace, Sir John Lubbock, etc., carry conviction. One of the American contributors also belongs to a well-known family. Mr. J. St. Loe Strachey furnishes a lively introduction, summing up the mass of testimony to the intelligence, affection, humor, fidelity, etc., of the canine species as here presented. The dogs who do their own marketing selectively with coins whose relative purchasing power they understand, are perhaps the most striking, though the wonder may not be as great as it seems. Sir John Lubbock's experiments in teaching dogs to read by the word-method surpass all others in interest, but he did not carry them very far.

Dodd, Mead & Co. have brought out an American edition of 'Battles of English History,' by H. B. George, Fellow of New College, Oxford. The book is based on a course of lectures on history, in which, as the author says, "the informal division of labor which comes to pass in a university has led me to pay special attention to the military side of it." He has given us a series of compact and clear narratives of a long series of battles, from Hastings (1066) to Delhi (1857), in Europe, Asia, and America. These are interspersed with instructive brief essays on the progress of the art of war. Mr. George modestly disclaims writing for experts, but his book is one no expert would be ashamed of, and is additional evidence of the noticeable work in this line at Oxford.

The third and concluding volume of Dr. Sharpe's 'London and the Kingdom' (Longmans) covers the period from the accession of George I. to the passage of the first Reform Bill. The limitations of the work become only the more evident as it reaches modern times. It is not a history of the growth and development of the great social phenomenon known as "London"; it is but a record, by an official panegyrist, of the formal action of the "Corporation of the City of London." "The city of London," we are told in the concluding "Retrospect," "possesses a record *equal, if not indeed superior, to that of any other city in the universe, ancient or modern*, and its wealth and influence have *ever* been devoted to the cause of religious, social, and political freedom." This self-laudation is not only vulgar, it is misleading. If this is true, how comes it that the Corporation has failed to remain the real centre of London life, and that its place has been taken by the County Council? On the whole, Dr. Sharpe's work is carefully done; and the book will be of some use, especially on account of the appendix of hitherto unprinted letters belonging to the fifteenth and sixteenth centuries. But we must repeat what we remarked on reviewing the earlier volumes, that in our judgment the Corporation of London and the great companies would consult alike their dignity and their interest if they regarded the documents under their charge less as ammunition against radical innovators, and more as material for the scientific historian.

The friends of the late Mr. William Dalton Babington have been well advised in publishing the papers, fragmentary and sketchy though they are, that make up the little volume entitled 'Fallacies of Race Theories as applied to National Characteristics' (Longmans). Mr. Babington sets the good example of subjecting to the criticism of common sense some loose ideas that have become widely current in modern historical writing under the influence of German teaching. That the Roman Empire fell because society was corrupt and needed to be rejuvenated by the rude virtues of the Teutonic invaders, is a proposition gratifying to Teutonic pride and furnishing a beautifully simple justification for the ways of Providence—as Kingsley has set forth. But Mr. Babington shows how remarkably scanty is the evidence adduced for it, and how susceptible that evidence is of another interpretation. To this he adds a very satisfactory examination of the well-known passage wherein Mommsen, apropos of Cæsar's conquest of Gaul, passes contemptuous judgment on the Celtic character in all ages. Most of the traits that Mommsen, with slight evidence, finds in the Celt, Mr. Babington with better reason finds in the Teuton of Tacitus. The last quarter of the book is rather thin in substance, and might well have been allowed to remain in manuscript; but the rest, if it does not go deeply into the subject, is at any rate adequate for its immediate purpose.

Mr. W. M. Griswold, Cambridge, Mass., whose latest index was the volume in his eminently helpful series of 'Descriptive Lists of Novels and Tales' dealing with the history of North America, was not satisfied with this labor. He has now completed on the same principle a 'Descriptive List of Books for the Young,' which, if it does not surpass all others, will supplement all. It is classified and minutely indexed, eighty pages being given to history, and thirty (with much discrimination) to fiction. The poetry section proper is meagre, and contains only one title, Sherman's 'Little-Folk Lyrics,' which deserves the name of poetry. Senator Lodge's present occupation of twisting the tail of the British lion ought not to have banished his excellent anthology of 'Ballads and Lyrics' to an appendix.

After a long wait, the Harpers add a volume to their "Odd Number" series of translations from contemporary novelists. Galdós's 'Doña Perfecta' is the work chosen this time, and its version by Mrs. Serrano is able to stand thorough testing as to both accuracy and adequacy. Mr. Howells furnishes an introduction, in which his account of Galdós's literary development is frankly confessed (as it should be) to be mostly guesswork.

Part four of the great list of plants and their countries, published under the name of 'Index Kewensis' (Oxford: Clarendon Press; New York: Macmillan) completes the work. As we have more than once stated, this work had its origin in a wish expressed by Charles Darwin, shortly before his death, that some of the difficulties which had beset his path in studying plants should be removed from the pathway of others. He had experienced great embarrassment in accurately designating the many plants which he had taken under consideration and in ascertaining their native countries. It appeared to him, therefore, that an index which should give the names and authorities of all known flowering plants, and their countries, would be of service to biologists everywhere. To carry out this wish, he devoted a considerable sum to be expended under the direction of Sir Joseph Hooker. The task of compilation was committed to Mr. B. Daydon Jackson, and carried on at the Kew Herbarium. It is now finished, and the results are embodied in the 2,500 large quarto pages of the Kew Index. In the present chaotic condition of botanical nomenclature, such an index is a conservative factor of some importance, but its special value is found in the use which can be made of it by serious students in all fields of applied botany, such as economic and geographical. We can imagine that it made little difference to Mr. Darwin whether a plant was called by this name or that, provided it whispered to him its secrets of life; but he was anxious that some means of ready reference should be at hand for those who cared to repeat his experiments and observations, or who would enter on new ones. In this index, with its possible shortcomings inseparable from the magnitude and character of the work, such means of ready reference have been afforded, and by the generosity of the master himself.

The first number of an illustrated quarterly entitled *Bismarck*, and devoted to "Bismarck biography, German history, art, and life," has just been issued by Heuer & Kirmse in Berlin. The leading contribution to the present number is Hans Hoffmann's "Die grosse Woche von Friedrichsruhe," descriptive of the celebration of Bismarck's eightieth birthday. There are also poems by Wilhelm Jordan, Rudolf Genée, and Felix Dahn, called forth by the same anniversary and glorifying the octogenarian statesman.

A biographer of Bismarck, Karl Strecker, has been given the editorial charge of a curious enterprise, called 'Das Bismarck-Museum,' being no less than a legible reproduction of the honorary addresses and gifts of all descriptions showered upon the statesman not only for his birthday festival, but during his long career. The form will be folio, and the artistic execution sumptuous. The publisher is H. Jerosch, Berlin (New York: Westermann).

In the report for 1894–95 of the Observatory of Yale University, the chief point of interest is Dr. Elkin's account of work with the heliometer. He has closed his series of observations on the parallaxes of first-magnitude stars, and the series on distances of large proper-motion stars now comprises 99, practically all of which have been observed at two parallax maximum epochs, and in general upon three nights. To insure still greater accuracy, it is proposed to secure two farther epochs for each star. A series of observations upon Iris, one of the small planets, for a new determination of the sun's distance, has been forwarded to Dr. Gill at the Cape of Good Hope, for inclusion with his like investigations upon Victoria and Sappho. A new equatorial mounting, arranged for carrying four cameras, was used in August of 1894 for recording meteors. Prof. Barnard, Mr. Lewis, and Prof. Pickering have sent photographs of meteor trails to Dr. Elkin, who has already discussed them with interesting results, chief among which is the exceeding accuracy of these novel records.

The report of the Astronomer Royal to the Board of Visitors at Greenwich shows that, in spite of much unfavorable weather during the year, the staff was unusually active; the sun, moon, planets, and fundamental stars having been regularly observed on the meridian. The

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annual catalogue of stars observed in 1894 contains no less than 3,057 stars. Additions to the buildings give greater space and freedom for work, a new shutter with more efficient wind-guards has been put upon the astrographic dome, the new altazimuth has been practically completed by Troughton & Simms, a new photographic telescope of 26 inches aperture (the gift of Sir Henry Thompson) is progressing, as also a spectroscope especially adapted to photography for the 28-inch refractor. Observations of certain double stars have been made at the request of Dr. See, measures of the planetary diameters and satellites, and of the rings of Saturn also, as well as the usual ones upon star occultations and comets, together with many photographic plates of the heavens. A fine record is shown in physical astronomy, as regards the sun in particular, nor are the elements in meteorology and magnetism neglected.

The Quarterly Statement of the Palestine Exploration Fund for October contains a report on the excavations at Jerusalem by Dr. Bliss, and the conclusion of the Rev. W. Ewing's account of his journey in the Hauran. A railway is being constructed from Damascus through this district, apparently along the old Roman road, now the "Haj" road of the Mecca pilgrims. Some twenty-five miles are in running order, so that the traveller can now go by rail from Beirut via Damascus into the heart of the till lately inaccessible trans-Jordanic region. The subject of the stoppage of the Jordan is continued from the previous number. That contained a passage from the life of Sultan Beybars I. of Egypt by the Arab chronicler Nowairi, to the effect that in the night of December 8th, 1267, at a certain place, "the waters of the river ceased to flow so that none remained in its bed." Riders sent up the stream found "that a lofty mound which overlooked the river on the west had fallen into it and dammed it up." "The water was arrested from midnight until the fourth hour of the day." The place where the landslip occurred has been located with great probability at a spot some fifty miles above Jericho.

The American Ornithologists' Union held its thirteenth annual congress in Washington last week, with about the average attendance, both of members and of the public. A new feature was a special memorial session, at which the late G. N. Lawrence of New York was eulogized by Mr. D. G. Elliot, and the late Thomas Henry Huxley by Dr. Elliott Coues. The regular scientific sessions were opened by an exhibition of unpublished water-color paintings by Mr. Louis Agassiz Fuertes, a student of Cornell, on whom some of the members seemed to think that the mantle of Audubon himself had fallen. W. T. Blanford of England was promoted from corresponding to honorary membership, and W. H. Hudson was admitted to the former. The only person elected to active membership was Mr. A. W. Anthony of California, but a batch of about ninety associate members was admitted. Mr. William Brewster of Cambridge succeeded Dr. Coues in the presidency, and the Union goes to Cambridge next year.

Mr. W. P. W. Phillimore of London concludes his notes on the English Garfields in the October number of the *New England Historical and Genealogical Register*, but without success in discovering the connecting link between the mother country and the Massachusetts Colony. He shows that Garle and Garfield are identical names. Mr. Henry F. Waters, in his "Genealogical Gleanings from England," in the same number, prints a will of John Borrodale of London (proved Nov. 18, 1667), in which his sister Mrs. Margaret Mitchell figures as a legatee. From her is descended President Cleveland in the eighth generation. Other wills possess exceptional interest for the well-known families involved, but we cannot dwell on them. Incidentally Mr. Waters says (p. 483) that in his extensive researches among the probate inventories of Essex, Middlesex, and Suffolk Counties (Mass.), he has found the word *salver* almost invariably spelt "server" or "sarver." "In fact, I am not sure that, down to the period of our Revolution, I have ever seen the modern spelling 'salver.'" Hence he infers the ordinary pronunciation of the vowel of the first syllable to have been like that of the present English pronunciation of *e* in Derby; a subsequent change in the spelling without change of pronunciation to "salver"; and finally a change of pronunciation, *i. e.*, to "sal-ver." Some letters of Elbridge Gerry, edited by Mr. W. C. Ford, should not be overlooked.

M. Gaston Deschamps, who takes a somewhat despondent view of the decadence of reading in France—a sad state of things, which, oddly enough, he seems half inclined to attribute to the present rage for bicycling—is able to find a little satisfaction, as well as much chagrin, in some statistics of the circulation of certain periodicals published beyond the Rhine. The *Gartenlaube* has 250,000 subscribers, he says, *Ueber Land und Meer* more than 100,000, *Zur guten Stunde* more than 100,000, *Daheim* more than 100,000—that is to say, about 600,000 subscribers for what he calls the "Revues Protestantes." To these must be added the more than 60,000 subscribers to the Catholic reviews, *Deutscher Hausschatz* and *Die Alte und Neue Welt*. One factor in the problem, which may be either a cause or a result, seems to have escaped the notice of M. Gaston Deschamps: there is a great dearth in France of periodicals which are both good and cheap. The great reviews are admirable but costly. The periodicals sold at a lower price are, for the most part (like the various organs of "Les Jeunes"), dear at any price. The *Revue Encyclopédique* is not dear, but then it is not always of thrilling interest. Many learned reviews, in themselves of the greatest value, appeal to scholars only. Still, there are the *Revue Rose* and the admirable *Revue Bleue*, which may serve as exceptions to this general remark.

If M. Gustave Droz had passed over to the majority twenty years ago, the space devoted to his memory in the obituary columns of the newspapers would doubtless have been much greater than it now is. At that time he was perhaps the most in view of all the writers of light fiction in Paris. His books ran through ten, fifteen, twenty editions. He seemed almost to have discovered a new *genre;* at least he had a new touch. Now he is half forgotten. Droz was born at Paris in 1832, and began life as a painter. When Marcellin, the friend of Taine, founded the *Vie Parisienne*, he divined that Droz could write as well as draw, and obtained from him some light articles for his new venture. These were afterwards published under the title of 'Monsieur, Madame et Bébé,' and, both in the paper and as a volume, had an astonishing vogue. Then came 'Entre Nous,' the 'Cahier Bleu de Mlle. Cibot,' 'Babolain,' 'Un Paquet de Lettres,' and other books less well known. Droz offered himself as a candidate for the Academy in 1886, after the death of Edmond About, but failed of an election. He died, very suddenly, at Paris on the 22d of October last.

Prof. Heinrich von Treitschke has accepted the place of editor-in-chief of the *Historische Zeitschrift* (Munich: Oldenbourg), recently made vacant by the death of Prof. Heinrich von Sybel. He has also been elected to Sybel's seat in the Berlin Academy of Sciences, a rather tardy recognition of the merits of the distinguished historian, who has held a professorship in the Berlin University since 1874. In strict justice, this honor should have been conferred upon him after the death of Max Duncker, or of Ranke, or of Weizsäcker; but each time it was prevented by political antagonisms and intrigues which have now happily yielded to higher considerations. His election has been confirmed by the King of Prussia.

—The leading contribution to the October number of the *Preussische Jahrbücher* is an interesting article of fifty-five pages by the editor, Hans Delbrück, entitled "Das Geheimniss der Napoleonischen Politik im Jahre 1870," in which he takes direct issue with Sybel on the vexed question of the French Emperor's responsibility for the Franco-German war. According to Sybel, Napoleon was inveigled and finally forced into the declaration of hostilities, much against his will, by the machinations of Gramont and Ollivier, incited and sustained by the clamors of the Parisian populace. Delbrück maintains that the distinguished historian, now deceased, was in this respect "wofully deceived," and that this deception arose from placing too implicit reliance on the Memoirs of Count Vitzthum, a Saxon diplomat and confidential agent of Beust in the service of Austria. A still greater surprise for the reader is Delbrück's statement that the candidature of Prince Leopold of Hohenzollern-Sigmaringen for the Spanish throne was the work of Bismarck. This view has been always entertained by the French, but rejected by the Germans, and Delbrück, although hitherto strongly opposed to it, now admits that it is correct. In the notes from the diary of the present King Charles of Rumania, the secret, so carefully guarded by the Foreign Office at Berlin, is revealed. We there learn that when, in March, 1870, Gen. Prim, the head of the provisional Government at Madrid, offered the crown of Spain to Prince Leopold, the acceptance of it was most warmly advocated by Bismarck, who, in a memorial addressed to King William, urged the many political and commercial advantages which would accrue to Germany from the occupancy of the throne of Charles V. by a prince of the house of Hohenzollern. These views were approved by a Hohenzollern "family council," which was convened on March 15, 1870, by King William, and at which Bismarck, Roon, Moltke, and other representatives of the Government were present. In the discussion which took place no one even suggested that the proposed measure might provoke the hostility of France. It was only afterwards, at the dinner in the royal palace, that one of the members of the council, who sat next to Moltke, remarked: "Suppose Napoleon should feel affronted, are we ready?" To which Moltke replied with a calm and confident "Yes." There is, however, no reason to suppose that Bismarck either sought or thought to give offence to France by this proposal, since Prince Leopold was a personal friend of the French Emperor, who ought to have preferred him to his rival candidate, the Duke of Montpensier, against whom Napoleon was known to entertain a strong antipathy.

—Fouillée, who is one of the best of the French psychologists—not the so-called psy-

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chologists, like Paul Bourget, who pick up a sufficient smattering of psychological terms for literary purposes—has an article in the *Revue des Deux Mondes* on the degeneration which not Nordau only, but Féré, Janet, Sollier, and other recent writers find to be characteristic of the present race of Frenchmen. It is a degeneration, Fouillée thinks, which other nations are in danger of falling into as well, and which the French have become a prey to first only on account of their extreme nervous development and consequent susceptibility to the unfavorable influences (as well as others) of modern civilization. He does not take an altogether hopeless view of the situation, but thinks there is still sufficient energy and intelligence in the country to effect a change—that the destruction or the salvation of the nation is still in its own hands. The causes of this state of things he finds to be some of them inseparable from a high state of civilization, as the extreme tension of modern life, and especially of life in cities; and others dependent upon the stationary population of France (for the last three years there has been an actual excess of deaths over births among the native French), which has the effect of interfering with a natural selection, and even, since it is the lower classes who are chiefly prolific, to cause an inverted Darwinism—a "darwinisme à rebours." But the chief cause of the unsatisfactory physical condition of the race this keen and fearless critic finds to be the extreme relaxation of morals which prevails in France; there is nothing which is a more fatal source of deterioration in the nervous and also in the muscular system of mankind. And for the low state of morals he blames in great part a licentious press, demoralizing plays, the indecent *café chantant*, the open exhibition of vice in all its forms; and he urges an immediate and rigid repression by law of all these open incentives to loose manners with which Paris abounds. All those who appreciate the unique quality of the French character when at its best, will hope that the warning of this and of other prophets who have lately spoken with great freedom, will not have come too late.

—The third and fourth volumes of the co-operative history edited by Mr. H. D. Traill ('Social England,' New York: G. P. Putnam's Sons) have recently appeared, and cover the periods 1509–1603 and 1603 to 1714 respectively. They carry out with unflagging steadiness the plan the editor has set before himself, and of the merits and demerits of which we have already more than once spoken. The contents of these, as of the previous volumes, may be described as the work of conscientious historical journeymen, writing to order; and if it seldom rises above mediocrity, it seldom falls below it. Original investigation is, however, not altogether unrepresented; for Mr. Traill has had the wisdom and courage to intrust the "Dissolution of the Monasteries" to Father Gasquet. Moreover, he has been fortunate enough to induce Mr. George Saintsbury—whom we take this opportunity of congratulating upon his recent appointment at Edinburgh—to undertake the Elizabethan and Stuart literature; and the too few pages from his pen stand out from among the rest with a charm and distinction all their own. Impartiality has been aimed at in dealing with the religious dissensions of the seventeenth century, and has taken the form of allowing both sides a hearing in the persons of learned and moderate representatives. Their very different utterances on the same themes will afford matter for consideration to the young student. We should like to suggest that, as the book is likely to be used for a good many years to come, the page that gives an account of the contributors might profitably be revised. The information is in some instances just a little lacking in proportion. We confess it does not commend a contributor's pages to us to be told that he has edited a 'play of Shakspere—" (for schools)," as is carefully added.

—Readers of Macaulay's well-known essay on Warren Hastings should welcome the appearance of 'The Private Life of Warren Hastings' (Macmillan). The volume is written by Sir Charles Lawson, for many years editor of the Madras *Mail*, and contains an anecdotic biography of the Governor-General, with notices of his friends, his enemies, his trial in Westminster Hall, and his later years. It is admirably illustrated with portraits and views and reproductions of contemporary caricatures, and forms a dainty and gossipy little book. The author is more deeply interested in the personality than in the achievements of his hero. He does not attempt to deal with the administration of Hastings in India or with his career as a public man. He holds, and rightly, that Sir James-Stephen and Sir John Strachey have completely cleared Hastings from the worst accusations brought against him, and refers with justice to the recent volume by Col. Malleson as containing the most accurate and trustworthy account of Hastings's administration yet published. Sir Charles Lawson prefers rather to deal with personal details and to leave the higher flights of history to others. The pictures he presents of the neglected childhood of the future Governor-General, of the uxorious proconsul who sighed for his Marian at the height of his power, of the badly used saviour of India on his trial before the House of Lords, and of the Anglo-Indian recluse in his final home at Daylesford, supplement the account of the great man's government contained in the pages of the historian. Against one thing only is it necessary to protest. Sir Charles Lawson devotes a chapter to Philip Francis, the inveterate enemy of Hastings, and persists in regarding him as the proved author of the letters of Junius. Though he is still the favorite candidate for the doubtful honor, it has not yet been proved that Francis was Junius; it is even safer to say that it has been disproved.

—The next generation can scarcely have the good fortune of possessing many pleasant letter-writers. The charm of a letter lies in its *personalness*, in its unconsciously expressing the personality of the writer to the personality of his friend. A letter that could have been written by any other person, or addressed to any other person, is, just in so far, a less "good" letter than it might be, and the most delightful letters are written in a language intelligible to only two souls in all the world. Meantime, everything is being done to make men (and in this case "men" unfortunately includes women) address their letters to the public instead of to individuals. The hand that has held the pen is scarcely cold before the tenderest feelings of the heart and the shyest thoughts of the brain may be read in all the newspapers, and may be commented on by careless strangers. And as a consequence (a consequence that foreruns the cause) these tenderest feelings and shyest thoughts, when committed nowadays to the keeping of a letter, are too apt to have a note of artificiality produced by possible publicity. A somewhat similar injurious influence comes from considering excellence in letter-writing too much as an accomplishment—as something external. An excellent letter can come only from an excellent mind. Flaubert's saying, "I try to think well in order to write well," is an admirable formula of the art of writing. Miss Callaway, the compiler of a volume just published, entitled 'Charm and Courtesy in Letter-writing' (Dodd, Mead & Co.), has echoed this truth, but has failed to exemplify it. Her selections have an eccentric heterogeneousness which gives the book a character of kaleidoscopic puerility, and her own observations are flavored with the very artificiality we deplore in nineteenth-century letters.

—M. André Hallays only the other day—it was on the 19th of October—was complaining, as a hundred critics before him have done, of the ravages wrought, under the name of restorations, by Viollet-le-Duc and others upon some of the noblest works of mediæval architecture. On the very same day a cantata was performed at the annual public séance of the Académie des Beaux-Arts which presented a restoration of 'Clarissa Harlowe' quite as astonishing as anything ever seen in architecture. A French roof and at least half-a-dozen tourelles were put upon the simple construction of Richardson. The three scenes of the piece pass in the neighborhood of London, around a pavilion wherein *Clarissa*, shut up by her family, bewails the treason of *Lovelace*. *Lovelace* appears and calls to her. At first she rejects him, but soon softens and, yielding to his words of love, prepares to fly with him:

> "Ah! malgré moi je cède au charme qui m'enivre.
> Si ta bouche dit vrai, si ton cœur ne ment pas,
> Emporte moi!—je suis à toi—je ne veux vivre
> Que pour aimer et mourir en tes bras."

At this point *Col. Morden* appears at the threshold of the pavilion and provokes *Lovelace; Clarissa*, exhausted by this last emotion, dies in the arms of her seducer, invoking the clemency of her family for herself and for him. *Morden* does not at all agree with her view of the situation, and the duel with *Lovelace* follows. It is, as will be noted, a much restored, or even a quite new, Clarissa which has been prepared *in usum Delphini*—for the heirs of the republic.

ARISTOTLE'S 'POLITICS.'

The Politics of Aristotle: A Revised Text, with Introductory Analysis and Commentary, by Franz Susemihl, Professor in Greifswald, and R. D. Hicks, Fellow of Trinity College, Cambridge. Vol. I. Books I.—V. Macmillan & Co. Pp. 689.

THIS is the first instalment of a new edition of Aristotle's 'Politics,' containing five of the eight books, with valuable introductory matter. A new edition of the 'Politics,' especially one bearing the name of Susemihl, was sure to be hailed with delight by all classical scholars. Susemihl had already connected his name closely with the 'Politics' by his three standard editions published in Germany. In 1872 appeared his elaborate critical edition, based on a complete collation of the most important manuscripts, and containing a revised text of the Latin version made by William of Moerbeke in the thirteenth century, which is older than any complete Greek manuscript of the 'Politics' now extant. In 1879 he published the Greek text with critical notes, and a German translation on the opposite page; and a second volume contained explanatory notes. He also edited the text for the Teubner collection, and a revised edition of this was published

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in 1894. In the present edition the English editor, Mr. Hicks, has undertaken (as he tells us in his preface) to reproduce in an English dress Susemihl's edition of 1879. It is, however, by no means a mere reproduction. The text has been carefully revised by Susemihl, who has further made "comprehensive changes" in his notes: these notes all bear Susemihl's signature. Large and valuable additions have been made to the commentary by Mr. Hicks, who has had the help of various Cambridge scholars, especially that of Dr. Henry Jackson, who, since the death of W. H. Thompson, has been the chief representative of Greek philosophy at Cambridge. The announcement of a new edition of the 'Politics' thus equipped was especially welcome at this time, when the discovery of Aristotle's long-lost work on 'The Constitution of Athens,' the chief chapter in his monumental work entitled 'The Constitutions of 158 States, Democratic, Oligarchic, Aristocratic, and Tyrannic,' has interested all scholars in the Stagirite's doctrines of government. Two large volumes of F. W. Newman's elaborate work on the 'Politics,' one containing the Introduction, the other Essays and the text of Books I. and II. with critical and explanatory notes, were published in 1887, offering much matter for thoughtful consideration. On all this new material the mature judgment of a veteran like Susemihl was awaited with deep interest.

Under these circumstances, it can hardly be expected that scholars should conceal their disappointment when they find that 460 pages, or two-thirds of the present volume, were printed at least eight years before the volume was published—that is, before the discovery of Aristotle's 'Constitution of Athens,' before the publication of Newman's volumes, and before Susemihl's final revision of the text. Almost all that the volume has drawn from these three sources must be found in the *Addenda* and *Corrigenda;* and everybody knows too well what this means. The apologies of both the publishers and the English editor in the preface deplore, but in no way explain, this most unexpected disappointment which awaits the reader. We must therefore accept this volume as in great part an English reproduction of Susemihl's edition of 1879, with careful revision and correction, with supplementary notes and essays, with the notes beneath the text, and without the translation, brought down to the year 1886 (or earlier), with additional matter added in an appendix. For this we should be exceedingly grateful if our expectations of something far better had never been roused; and with these qualifications we may allow the work to be what its preface claims, "more adequate than any of its predecessors to our existing material and means of information." There is certainly no other edition of the 'Politics' which can be compared with this for comprehensive thoroughness, or which will be so useful to the general student. Nevertheless, there still remains a rich harvest for its successor.

The indiscriminate enthusiasm sometimes lavished on Aristotle's 'Politics,' and its high position at the English universities, are apt to mislead students as to its character and its peculiar merits. It is in no sense a systematic or complete treatise on government. It is not even complete in itself, but has come down to us in a very unfinished state. No ancient work bears more plainly on its face the marks of ancient editing. The scientific works of Aristotle stand in a peculiar position in this respect, compared with other classic writings. However sceptical we may be about the editorial revision of other works of ancient literature, there can be no doubt here. The well-known story, that the library of Aristotle, bequeathed by him to Theophrastus, descended to a family which kept the manuscripts buried in a cellar in the Troad about a century and a half, that they were restored to Athens just in time to be carried to Rome by Sulla with the booty of Athens in 86 B. C., that in Rome they fell into the hands of Andronicus of Rhodes, is the basis of the early history of our text of Aristotle. The distinction, based upon this story as told by Strabo, between the scientific works, which alone have come down to us through Andronicus Rhodius, and the popular works, which were best known to the two centuries before Christ, is strongly and unexpectedly confirmed by the newly found 'Constitution of Athens,' which is the only work of Aristotle known to us which undoubtedly belonged to the popular class and was found in the ancient libraries. The style of this new comer is as simple as that of the 'Anabasis,' and as different from the hard, technical style of the scientific works as it is possible to conceive. While this difference in style at first inclined some to doubt the genuineness of the new book, it appeared to others one of the strongest proofs that at last we had a real "exoteric" work of Aristotle.

Andronicus undertook the difficult task of arranging and editing the mass of manuscripts which came to him at Rome. The moths and worms of the Troad had done a work almost as effective as that of some modern expungers in destroying or obliterating the words of the philosopher. The writings were also in great confusion, so that much skill and learning were needed to restore them to anything like their pristine form. The different state of preservation of different works still testifies to their long burial. While some favored works, like the 'Ethics,' are almost faultless in their text, showing that they had a safe inside place in the pile, others, like the 'Poetics,' show equal traces of an exposed outside place. The 'Politics' had a moderately exposed place, not out of reach of the worms. This treatise, moreover, was left by the author in an unfinished state; and some of it still remains in the form of material which was collected but never worked into shape. We can see this, for example, in chapters 4, 5, and 6 of Book vi. (iv. of the old order), where we have first an enumeration of five kinds of democracy and four of oligarchy, immediately followed by another of four kinds of each, with enough of repetition to show that the two schemes are based on the same general principle, and enough of difference to show that the second is not (as it is sometimes called) a mere "recapitulation" of the first. Both were evidently made by Aristotle at different times; both were found among his papers on politics, and both were allowed to stand. Other cases show similar want of consistency in different parts of the treatise, indicating that the work as a whole was never finally revised by the author.

The most serious gap in the work is the want of Aristotle's account of the constitution of his ideal state. Internal evidence shows that the last two books of the traditional order belong directly after the third, and they are so placed in all modern editions. We thus have, after three introductory books, the beginning of the development of the ideal state and its constitution. After discussing the size and position of an ideal city, which is his limit of an ideal state, the nature of its citizens, the tenure of land, the supply of water, and other matters of this class, he provides for the most careful rearing and training of the youth, and then begins to treat of the best education. After briefly stating the regular subjects of public education—reading and writing, gymnastics, music, and perhaps drawing—he enters unexpectedly on a detailed account of the uses and value of musical training, in the midst of which the fifth (formerly the eighth) book suddenly breaks off, and we have no more of the ideal state or its constitution. Andronicus probably assumed that this obvious break marked the end of the portion of the treatise which was preserved, and arranged the books accordingly. Following this fragment on the ideal state, which was a mere introduction to the real subject, we have two books (now numbered vi. and vii.) of rather loosely connected discussions, and finally in the eighth book a connected essay on the various dangers to which different forms of government are liable and the means of protection against them. The work comes to no natural end here, but there is no reason for thinking that Aristotle ever extended it further. Susemihl ends his Analysis, which fills 37 pages, with the remark: "The third main division of the work, treating of Legislation, is entirely wanting." If the account of the ideal state had been finished on the scale on which it was begun, it would have filled at least four or five books.

The chief value of the 'Politics' to modern students is to be found not in the work viewed as a connected whole, but rather in the general good sense and sound judgment which pervade the discussions, even those which lead nowhere, and in the pithy and often humorous remarks which enliven every part. Of no book is it more true that we are often most instructed by arguments which lead to no practical result or end in absurdity. It may be interesting to trace Aristotle's view of slavery as it appears in various discussions in different parts of the 'Politics.' He accepts slavery as an "institution"; but when he attempts to defend it by arguments which would appeal not merely to the fourth century B. C., but also to the nineteenth century A. D., he tackles a problem to which even the father of logic was not equal. He evolves the state from the family through the village community, and he bases the family on two natural relations, that of male and female and that of ruler and subject. The state, being thus evolved from natural relations, is itself a natural product, so that man is a "political animal," and "an ἄπολις ['a man without a country'] would be either a beast or a God." This is in opposition to Plato's theory of a social compact, made by four or five men, who were not members of a state, for their mutual advantage. The relation of ruler and subject he sees in men and animals, in soul and body, in the higher and lower parts of the soul (*i. e.*, in intellect and appetite), in male and female; in fact, it pervades all animate (to say nothing of inanimate) nature, and whenever there is a reversal of this relation, the plan of nature is frustrated and calamity ensues. "Now," he says, "whenever any men are so far inferior to others as body is to soul and beast to man, these are natural slaves, and it is for their good to be slaves." "A natural slave is one who is by nature not his own but another's, and is still a man; and he belongs to another because nature has made him capable of belonging to another." He illustrates his idea of a "superior race" by an interesting remark, which shows how the youth from Stagira was impressed by the wealth of art in Athens:

"This is plain, that if men should be found as superior to common men merely in body as

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are the statues of the Gods, all would agree that their inferiors ought to be their slaves. And if this is true of the body, all the more just is it to make this distinction in the soul; only, beauty of soul is not so easily seen as beauty of body."

He would not allow Greeks, but only "barbarians," to be slaves; Greek birth being a patent of nobility "everywhere recognized." He quotes Helen's proud claim to unconditional freedom in the tragedy of Theodectes: "Sprung as I am from a double race divine, who will dare to call me a slave?"

The weakest point in the whole argument is the want of a tribunal to decide whether a given man is or is not a natural slave. "Nature," he says, "intends to distinguish the bodies of freemen from those of slaves; but sometimes the bodies and the souls of freemen are found in different persons." Aristotle says of a tendency of nature which is not always effective, that "Nature wants to do this, but sometimes she cannot." No higher court of appeal than Nature is even suggested. He mentions a man who once opened a school in Syracuse to teach slaves their duties (or "the art of slavery"); and he suggests cooking-schools and similar institutions as likely to be useful. He adds that there is also a "master's art," which few learn; for most slaveholders who have the means hire an overseer to manage their slaves, "while they go into politics or philosophy."

Though the discussion of slavery in the 'Politics' leads to nothing tangible, at least for us, it is yet obvious that Aristotle looks upon slavery rather as a necessity in Greek society than as a good. This appears when he bases his grand distinction between good and bad governments on his doctrine of slavery. When he founds the household on the two natural relations of male and female, ruler and subject, he calls the rule of the head of the family over his wife and children, "a household government" (οἰκονομικη); he rules his wife like a statesman (πολιτικῶς), and his children like a good king (βασιλικῶς). On the other hand, he governs his slave by "a slave master's rule (δεσποτική)." The intellect governs the appetites by "household" rule; the soul governs the body by "slave-master's" rule. The former aims at the common interest of the ruler and the subjects; the latter at the interest of the ruler alone. On this principle he recognizes three forms of household government (all good) which are administered in the common interest of the whole state and only incidentally in the interest of the rulers (in so far as the ruler is one of the state), and three forms of slaveholding governments (all bad), which are administered in the special interest of the rulers and only incidentally in the interest of the subjects. The three former are the good monarchy (βασιλεία), aristocracy (government of the few best men), and polity (government by the whole people for the common good). The three latter are tyranny, oligarchy (government by the rich), and democracy (the rule of the lower classes in their own interest).

Aristotle's "despotism" is therefore nothing but government administered on the slaveholding principle, either by one man, by a few, or by the multitude. There is no more instructive passage in the 'Politics' than that in which he shows how the rule of an irresponsible majority can be just as despotic as that of a single tyrant. He defines this extreme democracy as that "in which the majority, and not the law, is supreme"—in other words, "when decrees of the people, and not the law, govern." By "law" is meant a fixed code of statutes, which cannot be changed or repealed by the ordinary legislative power. The latter can pass only decrees in conformity to the fixed code, which thus corresponds to our written constitutions. Such absolute power, Aristotle says, makes the people a monarch (ἕνα ἐκ πολλῶν, *e pluribus unum*), and finally a despot refusing to be subject to law; and "such a democracy is analogous to tyranny." Both have the same character, for "both exercise a slaveholder's rule over the better citizens"; in one we have decrees, in the other edicts; in one demagogues are in authority, in the other flatterers. When a dispute arises, the cry always is, "The people must settle it," and everything is determined by the momentary will of the supreme multitude. From this state of things the wisdom of our fathers has saved us, and the Supreme Court of the United States decides questions of constitutional law with far more wisdom and dignity than its predecessor, the popular court of Athens. It is not strange, however, that our English friends feel anxious when it is proposed to remove the protection which the House of Lords now affords against what Aristotle calls "the rule of the majority without law." For England has no "law," in Aristotle's sense, which its legislature cannot repeal or change.

In the absence of Aristotle's direct treatment of the constitution of the ideal state, we must base our judgment of what this would have been upon his incidental remarks. Of these none is more significant than the saying that "the government which is administered by the best men is best," which seems to mean that under different circumstances any one of the good governments—a wise monarchy, an aristocracy, or a constitutional government of the people—might be best for a state. Nevertheless, the experience of his life and the tendencies of his age made him look with more hope to some form of true aristocracy, or government of the few best men, varied occasionally by the single rule of an exceptionally wise and good man, whom all would agree to obey and who would be "like a God among men." To such rare men Aristotle applies words which St. Paul gives us in two separate passages: "As regards such men there is no law, for they are a law unto themselves." Such men may be made kings for life, but on no account must they transmit their power to their descendants. In discussing oligarchy, Aristotle refers to the common argument, that a man who brings only one-hundredth of the capital into a partnership should not have the same voice in managing the business as one who furnishes all the rest; and he remarks that this would be a sound argument if the state were a business partnership, but as its real object is to change mere existence into a better life, the man who brings the most capital into this firm should have the chief voice in its management.

We must refer, finally, to Aristotle's brief statement of the origin and the true function of money, which contains in a nutshell all that now passes for sound doctrine on this subject. Mill's elaborate account of money, in his 'Political Economy,' contains little which Aristotle does not say or imply. Especially distinct is the principle that money must be a "commodity," something useful, which has a value in itself that makes it universally desirable. It must also be portable, for convenience, that it may save the transportation of bulky commodities for purposes of exchange. This needs nothing but a few obvious corollaries to adapt it to the soundest doctrine of a convertible paper currency. Nothing can be a stronger protest against such wild dreams as those of the late B. F. Butler on the "American dollar," for example: "I want that dollar stamped upon some convenient and cheap material *of the least possible intrinsic value.*" "I desire the dollar so issued shall never be redeemed." But it is again depressing, after reading these sound views of Aristotle, to find him unable to grapple with further questions which are equally simple to us, and objecting to lending money on interest and to the accumulation of wealth by trade.

If the new edition of the 'Politics' calls new attention to the valuable lessons for our own day which the work contains, it will not have been published in vain.

THE LITERATURE OF THE KITCHEN.

The Spirit of Cooking. By J. L. W. Thudichum, M.D., F.R.C.P.Lond. New York: Frederick Warne & Co.

The Century Cook Book. By Mary Ronald. The Century Co.

European and American Cuisine. By Gesine Lemcke. D. Appleton & Co.

The Murrey Collection of Cook Books. By Thomas J. Murrey. Frederick A. Stokes Co.

Francatelli's Modern Cook. By Charles E. Francatelli. Philadelphia: David McKay.

THE attention now accorded in this country to cookery is emphasized by the great quantity of literature devoted to the subject. Hardly a year elapses without the appearance of many treatises relating to it; moreover, almost all the daily and weekly journals, secular and religious, conduct departments that treat of it either exclusively or incidentally. Then, again, many educational institutions maintain cookery schools; and finally, in most of the larger towns, such schools are established for the training of women, who, taught by means of lectures and practical demonstrations of culinary processes, learn to steer clear of the perils that hover over a household where badly cooked food may well arouse latent antagonisms.

Dr. Thudichum, in the preface to his 'Spirit of Cookery,' says with much truth that culinary literature attained its highest excellence about the middle of the last century; but since then a distinct retrogression is perceptible, "as shown by compromises with the demand for excellence in all its branches, and diagnosed at once by humanists accustomed to what one of its greatest exponents has termed the manly and elegant style of magiric art." Dr. Thudichum asserts that, in the manuals of cookery that have appeared during the present century, there is no systematic attempt to express the acquired knowledge in the shape of general rules such as would result from a codification of principles. The great mass of detail seems to have stood in the way. Dr. Thudichum has sought to overcome this obstacle in his 'Spirit of Cookery.' He treats of the culinary art in the light of history, science, practice, ethical and medical import, and of the objects, results, and evolution of cookery. Under the last-named heading he advances the novel theory that it is through native confectionery that the state of culture of any nation may be estimated, even when little is known of its cookery, *inasmuch as confectionery is the most advanced and refined part of cookery*, and thus "enables the expert to draw a conclusion backwards regarding the kind of cookery out of which it originated." He applies this test to the natives of India, and concludes that they possess no proofs of ancient civilization, as the so-called confectioneries made by native Hindus in the Indian and Colonial Exhibition in

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London, were either indifferent to flatness, or simply repulsive. English proficiency is exemplified by Dr. Thudichum from 'The Complete Housekeeper,' by Mary Smith, printed in England in 1772, in which she speaks of Sauce Robert as "Roe-boat-Sauce," of an omelet as "A Hamlet," and of a Queen Soup as "Soupe à la Rain." His chapter on the "Historic Literature of Cookery" is most interesting. It calls up the early Greek, Roman, French, Spanish, Italian, German, and English writers on cookery as well as those of modern times. He by no means accepts these authors at their own valuation. In his notice of Brillat-Savarin, author of 'Physiologie du Goût,' he states that Savarin's qualities "were generally constructed by biographers out of this book, but were very different according to the testimony of contemporaries." Dr. Thudichum quotes Carême, who, in his Memoirs, says: "Neither M. Cambacérès nor Brillat-Savarin has ever known how to eat properly. Both liked strong, vulgar things and simply filled their stomachs." Dumas says: "Savarin was neither a gastronomer nor a gourmet, but simply a vigorous eater." An intimate friend, M. Pages, says: "One nowhere heard better talk and nowhere ate worse dinners than at Brillat-Savarin's table." Possibly, the by no means classical gastronomic methods of Savarin were the outcome of a three-years' residence in this country, partly in Boston and in Hartford, Conn., where he earned a livelihood by teaching French and playing the violin in orchestras.

The remaining chapters of Dr. Thudichum's 'Spirit of Cookery' are devoted to an analysis of all culinary processes. He gives recipes, or what he calls "prescriptions," only when they are necessary to elucidate his meaning or emphasize his statements. A complete and valuable dictionary of culinary terms forms part of the volume, from which we take in parting one more quotation, namely, from the chapter on the "Qualifications of Authorship in Cookery." Our author says, speaking of women, that they "can cook very well, and ought to do so, and actually do so all over the world, but that the greatest amount of practice is not capable by itself to produce the truly philosophical qualifications which are essential to effectual authorship. A collection of recipes, even such as that of Cato of Utica, has no philosophical character, however meritorious it may be as a means of conservation, and however useful it may be in the limited circles to which it appeals."

To criticise 'The Century Cook Book,' by Mrs. Ronald, as a mere collection of recipes, would not be wholly just. It is more than that. Typographically and pictorially it is the most attractive book on cookery so far published in this country. In these directions it marks an immense advance upon its predecessors. The merit of the illustrations resides in the fact that they are process reproductions of photographs of the dishes, utensils, and table decorations described in the text. Apart from the recipes, which are lucidly explained, the book contains much other matter that will prove invaluable to inexperienced housekeepers unexpectedly confronted with problems inseparable from modern social functions. The "New England Recipes" and "Distinctively Southern Dishes," however, are disappointing.

Mrs. Gesine Lemcke, author of 'European and American Cuisine,' is known as a very competent and successful teacher of cookery. This should inspire confidence in the collection of recipes of which her book is composed. The day for absolutely original formulas in the preparation of aliments is passed. All that can be hoped for is that conservatism will not be abandoned in the search for the unattainable. Mrs. Lemcke is to be commended in that she has strictly adhered to classical traditions, and an intelligent and exact interpretation of her recipes can hardly fail to be productive of satisfactory results.

Mr. Murrey's cookery books, now gathered into one volume, have from time to time appeared in separate covers. Their success may doubtless be attributed to the simplicity of the recipes and the ease with which they may be concocted. His collection is one that appeals especially to amateurs.

'Francatelli's Modern Cook,' of which we have the twenty-sixth edition, is a standard work of recognized value. It is more suitable, however, for use in large establishments than in private houses, except such as are provided with exceptional culinary equipments and in which cost of material need not be considered.

British Birds. By W. H. Hudson, C. M. Z. S. With a Chapter on Structure and Classification by Frank E. Beddard, F.R.S. Longmans, Green & Co. 1895. Crown 8vo, pp. xxii, 363, with 8 colored and 8 plain plates, 100 figures in text, and 3 photographs.

Wild England of To-day and the Wild Life in It. By C. J. Cornish. Macmillan. 1895. 8vo, pp. xvi, 310, with 16 plain plates from drawings and photographs.

Books on British birds are extremely numerous, British ornithologists are sharp critics of one another, and one who now adds to the number of systematic treatises must compete with such standard works as Newton's fourth edition of Yarrell, and those of Henry Seebohm, R. B. Sharpe, J. E. Harting, and Howard Saunders, unless he is content to occupy a more distinctively popular field. Mr. Hudson's work is systematic, in a proper sense, having the merit of simplicity and directness in treating the life-histories of all the species which are residents or regular visitants in the British Islands, with entire subordination of the technicalities to the main object he has in view, viz., of furnishing readable and reliable biographies. The book is compact, of convenient size, handsomely printed, very fully illustrated with neat and telling pictures, and thus well suited to the requirements of most readers. Beddard's excellent preliminary chapter furnishes all that they need to know of structure and classification in order to use the work with profit and pleasure. Mr. Hudson writes well, and there is every probability that the struggle for existence in this case will not be a hard one.

The qualifications of a bird to be considered "British" seem to be peculiarly subtle and delicate, if we may judge by the ardor and even acrimony with which they have been discussed in many cases, to an extent of controversial writing which seems to us out of all due proportion to the importance of the point at issue. The theory or unwritten law would seem to be that every known bird must be either a British bird or some other sort of a bird; woe to the impious author who fails to admit every one of the former to full communion, and out upon him whose fellowship is with any one of the latter! Mr. Hudson must have felt the full force of this dilemma, as he adjusts his introduction to the seriousness of the case. The British Ornithologists' Union's List, whose canonical character is indisputable, enumerates 376 "British" species, of which 211 are residents or regular visitants, and 165 are qualified as "occasional visitants." Mr. Hudson thinks that of these 165 about 55 or 60 "deserve that description," since they actually visit the British Islands at irregular intervals, but that "all the others are accidental stragglers." Referring to Seebohm's total of 222 species, as the number "fairly entitled to be considered British," he demurs a little, and would say that "in round numbers there are 200; at the very outside, 210." His criticism of what may be called the ragged edge of British ornithology is couched in the following terms:

> "It has long been the practice of our ornithologists to regard as 'British' any species of which one specimen has been found in a wild state within the limits of the United Kingdom. As a result of this excessive hospitality we find in the list about 43 species of which not more than three specimens have been obtained; in a majority of cases only one. We also find that there are not fewer than 45 exclusively American species in the list. . . . It is highly probable that some of the American, Asiatic, and European waifs that have been picked up in these islands were birds that had escaped from confinement; but whether brought by man or borne on the wings of the tempest to our shores, the fact remains that they are not members of our avifauna, and the young reader should clearly understand that only by a pleasing fiction are they called 'British.'"

On this understanding Mr. Hudson proceeds with his biographical sketches of some few more than 200 species he considers indisputably British, while his conscience allows him to mention but not describe the irregulars and even the tramps or ticket-of-leave birds. Perhaps some future author will discover or invent a means of alleviating the distress of these unfortunates. The worst of them might be gazetted as incorrigible, and the best of them brevetted as British, or invested with that sort of "honorary citizenship" which Gätke has conferred upon so many of his feathered friends in Heligoland.

Mr. Cornish's handsome volume consists mainly of papers which appeared first in the *Spectator;* but they have been rewritten to some extent, and others have been added to the original series. It belongs to the large class of "outing" books which, when well written, are sure to find many interested readers, for whom the aspects of nature, and especially of animated nature, have irresistible attractions. The chapters are grouped in what seems to the author to be their natural order, "as they deal with larger or smaller areas of wild England of the same type," but have no necessary sequence, each being a picture in itself. Bird life is prominent in most of these scenes, and forms the subject of most of the illustrations. "'Kiting' on the Downs" introduces something so novel, to an American at least, that one must read the chapter so headed to discover that it is a method of shooting partridges when the birds rise so wildly, and are likely to fly so far, that an artificial kite, resembling a bird of prey, is flown over them to scare them into lying close, or make them drop into the nearest cover.

A main motive for the book appears to have been the question how wildness of scene and wild life have been so generally preserved in such a densely populated country as England. Some places seem to be self-protective in their ruggedness; others are preserved from change in the possession of great landed proprietors; but the conditions of the problem are almost as various as the localities themselves. Some tracts seem likely long to endure as they are now; but many others must, before a great while, be surrendered by nature into the hands

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of art for eminently utilitarian purposes. Meanwhile, it is well that books like this one should portray so well, for a given period, the aspects of incessantly shifting scenes.

A School History of the United States. By Susan Pendleton Lee. Richmond, Va.: B. F. Johnson Publishing Co. 1895.

MRS. LEE does not flatter herself that her history will be adopted in Northern schools, but she hopes that it may not elicit "harsh criticism" from Northern readers. It will at least cause them no astonishment. A second and yet a third generation since the close of the rebellion may not reasonably expect a Southern text-book of American history to have any other motive than to justify American slavery, and secession and civil war in defence of slavery. The most that Mrs. Lee will commit herself to, respecting the "peculiar institution," is to say (p. 30) that when the United States came into existence, as afterwards, "the difficulty was to know how to get rid of it without *perpetrating equal if not greater wrong.*" These two "wrongs"—of slavery and emancipation—presently make a "right." On page 315 she wonders "that men so noble and chivalrous and women so pure and gentle and true as were those of the Southern States did not see more clearly the evils inherent in their system"; but adds that when these evils were pointed out by the abolitionists, "self-respect seemed to require that they [the Southern States] should insist on maintaining a right so constantly assailed," while the knotty problem of emancipation "made them more resolute to claim their constitutional right to continue and extend their domestic institutions in the southern part at least of all the new territory."

The rest may be easily imagined. All the old arguments, from Scripture and history, are adduced to divert the pupil's mind from the inherent sinfulness of slavery; the old blasphemy of evangelizing the victims of the slave-trade is again pressed into service, in spite of Mr. Bryce's pronouncing the evangelized blacks "in their notions and habits much what their ancestors were in the forests of the Niger and the Congo," and scarcely more fit for citizenship. The old euphemism glozes over the iniquitous and barbarous incidents of the long struggle for slaveholding ascendancy. Brooks's "chastising" of Sumner "was a most unfortunate affair," not in itself, but because it "stimulated evil passions everywhere" (p. 327). Throughout, it is the Northern wolf and the Southern lamb. The author's candor, which we will not dispute, cannot be relied on to tell the truth of history. The passage of the Nebraska bill is made to appear to have a national sanction because "at this time the Southern States were largely outnumbered in both houses" (p. 326); but the *Slave Power* was not outnumbered then nor so long as the Democratic party kept up the supply of Northern doughfaces—John Randolph's "white slaves." Helper's 'Impending Crisis' did not "threaten the Southern people with fierce punishment" (p. 336); it threatened only Southern *slaveholders*, in behalf of the far more numerous non-slaveholders, the class to which Mr. Helper himself belonged, and to which he especially appealed.

We shall say no more except by way of protest against the cant of charging 'Uncle Tom's Cabin' with being the medium of "slanders," "caricatures of Southern life," and "overdrawn statements" (p. 336). It is high time that this were stopped. Mrs. Lee is a Virginian, but she would not dare to print in an appendix Jefferson's arraignment of slavery in his 'Notes on Virginia.' Still less would she make room for the following authentic narrative of the awful atrocity perpetrated by one Lilburn Lewis, a son of Jefferson's sister. The place was Livingston County, Ky., near the mouth of the Cumberland; the date, December 16, 1811; the narrator, a clergyman who related the story to the Rev. John Rankin, a native of Tennessee, who published it, in his 'Letters' addressed to a slaveholding brother, in 1824. Lewis was a hard master, whose slaves frequently ran away. One, "an ill-grown boy about seventeen," "just returned from a skulking spell," had the misfortune to break a valuable pitcher at the spring. His master thereupon at night summoned all the slaves into the most roomy negro house, built a rousing fire and barred the door. Then, calling up George—

"He bound him with cords, and, by the assistance of his younger brother, laid him on a broad bench, or meat block. He now proceeded to whang off George by the ankles. It was with the broad-axe! In vain did the unhappy victim scream and roar. He was completely in his master's power. Not a hand amongst so many durst interfere. Casting the feet into the fire, he lectured them at some length. He whacked him off below the knees, George roaring out, and praying his master to begin at the other end! He admonished them again, tossing the joints into the fire. He again lectured them at leisure. . . . And so off the arms, head, and trunk, until all was in the fire. Still protracting the intervals with lectures, and threatenings of like punishment in case of disobedience, and running away, or disclosure of this tragedy."

Incredible? slander? caricature? Well, here is confirmation of it in two recent events at the South, in the same month, but in two widely separated regions. On October 16, 1895, while the South Carolina Constitutional Convention was wrangling over the amount of negro blood—whether less than one-eighth or none at all—that should be allowed to intermarry with pure evangelized white, this was what was going on in Braden, Tenn. One Jeff Ellis, a black man who had assaulted, without killing, a seventeen-year-old white girl, was snatched from the authorities by a white mob. We quote the New York *Herald's* despatch (issue of October 17):

"Ellis was . . . taken to a point about 150 yards from the . . . house [of his victim], where a huge fire had been built, and told to prepare for death. A . . . man pushed through the crowd, brandishing a knife, and yelled, 'Kneel down and pray, you dog; I'm going to cut off your ears.' The negro knelt, but did not pray, and the man began cutting off his right ear. . . . Then members of the mob yelled, 'Give me his other ear!' 'I want a finger!' The negro's other ear was severed from his head, after which each of his fingers was cut off. He was then mutilated in a horrible and unmentionable manner. A member of the mob favored roasting the negro alive. . . . He was strung up to the telegraph-pole, . . . and while his pulse still faintly beat, he was lowered to the ground and decapitated with a pen knife. . . . The bloody head was placed in a sack . . . [and] sent to the family of a little girl living in Mississippi, whom Ellis [had] attempted to assault."

On October 29, 1895, at Tyler, Texas, Henry Hillard, a black man, assaulted and then murdered a white married woman, and a mob took him likewise out of the hands of the officers of the law. We quote again from the *Herald* (issue of October 30):

"It was unanimously decided to burn Hillard, and it was agreed that he should suffer his penalty in the public square in this city. Twelve thousand persons were assembled there. Large crowds of women and children were spectators. A scaffold was erected in the centre of the square, and kindling-wood, coal-oil, and straw were placed in position. The negro was lashed to an iron rail that extended through the platform, and Mr. Bell, the husband of the murdered woman, applied the match. The flames shot upward, enveloping the man in sheets of fire. He begged for mercy, but was not permitted to burn at once. The fire was frequently quenched, and, after the lapse of a few minutes, started again. From the time the match was applied until his death, was fifty minutes."

We owe an apology to our readers for printing, even with omissions, such horrible and sickening details. The collocation of these examples of the unchanged spirit of slavery will, we fear, appear to Mrs. Lee to be "harsh criticism." But—with a new application of Helper's flout at 'Uncle Tom's Cabin'—"it is all well enough for women to give the fiction of slavery; men should give the facts."

Die Moderne Oper. Von Ferdinand Pfohl. Leipzig: Carl Reissner.

HERR PFOHL, one of the best-known and most talented of the younger German writers on musical topics, has chosen for his latest volume the title of Dr. Hanslick's most popular book; but that, apart from the clear and vigorous style, is the only thing the two works have in common. Whereas Hanslick discusses the famous operas written between the time of Gluck and Wagner, Pfohl devotes most of his four hundred pages to operas composed since Wagner's death. From one point of view, accordingly, the operas which he discusses are more modern than those analyzed by his predecessor; yet it is safe to say that ten years hence Pfohl's volume will have a merely historic value, as an instantaneous photograph of transient phenomena, whereas Hanslick's will remain useful as a guide to operas which, as works of genius, will continue to be "modern." Pfohl's list includes the names of Nessler, Brüll, Abert, Heuberger, Meyer-Helmund, Kaskel, Reinecke, Arensen, Erlanger, Ritter, H. Hofmann, Neitzel, Chabrier, Messager, Mascagni, Leoncavallo, Franchetti, Tasca, Puccini, Catalani, Goldmark, Tchaikovski, Smetana, Cornelius. Of all these, it is to be feared that only the last four have been able to endow some of their works with the quality of "immortality," even in the ephemeral operatic sense of that word.

Our author is under no illusions regarding the transitoriness of the fame which he is chronicling; nor, perhaps, would he contend that the remaining modern opera-writers whom he has reserved for a second volume—Rubinstein, Draeseke, D'Albert, R. Strauss, F. Weingartner, etc.—would materially modify the general verdict. Indeed, he distinctly admits that "the music drama of Wagner constitutes modern opera," and that in Germany, at any rate, there is no modern opera apart from Wagner. Nessler, Brüll, Reinecke, and others have indeed attempted, not without transient popular success, to write non-Wagnerian operas, but Herr Pfohl cannot, with the kindest of intentions, find much besides melodic commonplace and cheap sentimentality in their works: "The German composers who undertook to write popular operas were either wrecked in the shallows of triviality (like Nessler) or they were dashed to pieces against Wagner, like ships whose bolts and nails were drawn out by the terrible attraction of the magnetic mountain."

There is hardly a page of Pfohl's book in which this fatal power of the Wagnerian magnet is not brought to mind. "Wagner," he

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declares, "is the oxygen, the atmosphere in which modern opera breathes." Goldmark's "Queen of Sheba," for instance, "succumbs to the powerful Wagnerian attraction," while on his "Merlin" "Wagner's style has exerted a positively fatal influence." In Messager's "Two Kings" the whole first act "stands in the constellation of 'Die Meistersinger.'" In Chabrier's "Gwendoline" "whole passages from 'Tristan' and 'Götterdämmerung' could be easily pointed out." Indeed, of all the French composers "Bizet alone speaks his own language." In Tchaikovsky's operas, too, we meet friends from Bayreuth. As for the "young Italian school" and its German imitators, their operas simply bristle with Wagnerisms. Even Verdi, whom Pfohl considers, next to Wagner, the greatest and most interesting dramatic composer of this century, has had to pay his tribute to Wagner. In his early operas the drama was a mere side-show and the aria was everything. No matter what the hero and heroine do—whether they make love, or quarrel, or die, or polish their finger-nails—they always do it to the tune of an aria. Far otherwise the later Verdi, after he had learned from Wagner that "the play's the thing." In his "Otello" and "Falstaff" the music follows the words and the action as conscientiously as it does in Wagner's last dramas. "Verdi," exclaims Pfohl, "understands the art of ever learning without ever being a pupil. He has learned much of Wagner; the freer treatment of discords, the richer harmony, the glowing orchestral coloring, the modern melodic style of his 'Aïda'—all these he owes to Wagner. And yet, in thus learning, he did not give up his individuality: for that his personality is too strong."

In saying that "among the younger composers of Italy Verdi stands like a giant among pigmies, like a musician among music-makers, like an artist among artisans," Herr Pfohl tersely sums up his opinion of the new Italian "school" of opera concerning which there was so much ado a year or two ago. If he devotes his longest chapter to this so-called "Veristic" school, it is only because of the great vogue which these trivial and vulgar little operas had for two or three seasons, eclipsing for a time even the standard favorites, Wagner included. Pfohl does not attempt to belittle what was really good in this alleged new operatic movement, especially in Mascagni, its originator. This composer's merits are brevity, a disregard of conventionality, eclectic ingenuity in appropriating the effective elements of various national styles (*à la* Meyerbeer), and an undeniable dramatic *verve* in some situations. But these are more than counterbalanced by his shortcomings and vices. He has little melodic originality, but attempts to secure the appearance of it by means of odd, ungrammatical harmonies. He is ignorant of the art of symphonically developing a theme, and called his most popular piece an "Intermezzo sinfonico" without a shadow of justification, since there is absolutely nothing symphonic about its style. Though pretending to write operas, he indulges in trivialities which the popular operetta composers would be ashamed of, and there is something comically hysterical in his fondness for superlatives and unexpected explosives, "like bombs bursting in a bed of flowers." Though not without talent in instrumentation, his treatment of the brass is brutal and ignorant. His second opera, "Amico Fritz," is somewhat more refined than the "Cavalleria," but his third, "I Rantzau," is devoid of all originality.

The greatest harm done by Mascagni was this, that the extraordinary success of his first opera called into being a host of imitators in Italy and Germany — composers eager to "write after recipes of success." All their operas seemed to be "written with a dagger." Their eternal theme is adultery, jealousy, and murder, and their music is equally brutal. The writers of these operas called themselves the "Veristic School," under the ludicrous delusion that only vulgar, coarse feelings are true to life. Possibly these writers were aware that to refined people refined emotions are as "veristic" as coarse feelings are to the vulgar; but the latter happening to be more merchantable, they took only peasants, clowns, assassins, and libertines for their operatic heroes. Probably the most detestable of all these works is the one which ranked in popularity second only to "Cavalleria"—Leoncavallo's "Pagliacci," the extraordinary success of which Herr Pfohl justly characterizes as a disgrace to Germany. Not only is it essentially vulgar and disagreeable, but there is not a single original musical idea in the whole score.

Summing up his conclusions on the "Veristic School," our author declares it to be "a degenerate form of modern art," and prophesies its speedy disappearance—a prophecy which is already practically fulfilled. Again Herr Pfohl exclaims, "Modern opera, apart from Wagner's art, is an empty word, a phantom. It does not exist." He excepts, however, in other chapters, the works of the German Cornelius and the Bohemian Smetana. Both these masters were ignored during their lifetime, but now their operas are coming forward more and more. The chapters on these two masters, with that on Verdi, are the most valuable ones in Pfohl's book, the chief lesson of which, however, lies in its demonstration of the extent to which all modern operatic art is saturated with Wagnerism. He aptly points out that if Wagner's imitators have failed to achieve success, this does not prove the incorrectness of his principles any more than the inferiority of a new kind of rifle would be proved by the failure of a blind man to hit a mark with it.

It must be said that Herr Pfohl wastes rather too much space on operas which never had the faintest chance of living more than a season. He apologizes for this on the ground that to young composers the failures of others are quite as instructive and suggestive as their successes. Young composers will also find a number of useful miscellaneous hints scattered through these pages. Attention may be called especially to page 9, where our author discourses on the folly of supposing that the sonata form is eternal, and to page 156, where the translators of opera texts are belabored for their extraordinary folly in habitually sacrificing sense, accent, and rhythm to the silly kling-klang of rhyme, which is utterly useless in music. "A rhythmically arranged, poetically inspired prose is and remains the best working material for a composer."

Our Western Archipelago. By Henry M. Field. Charles Scribner's Sons. 1895. 8vo, pp. xii, 250. Illustrated.

Alaska: Its History and Resources, Gold Fields, Routes, and Scenery. By Miner W. Bruce. Seattle: Lowman & Hanford Co. 1895. 8vo, pp. 129. Ills. and map.

Dr. Field is a veteran traveller whose letters to a well-known religious weekly, from all parts of the world, have filled nearly a dozen little volumes and given pleasure to many readers. In the present instance the author made the widely advertised journey by the Canadian Pacific Railway to Vancouver, the round trip on the Alaska tourist steamer, and came home by the Northern Pacific, making a brief visit to the Yellowstone Park on the way. The book records his impressions of travel and personal experiences in a pleasant and readable fashion, though it contains nothing to detain a geographer, and is too subjective to serve as a guide-book. It is probable that the audience originally addressed by the papers now gathered into a volume, is not familiar with the numerous "tourist books" which have covered the same ground so many times in the last few years, and may have found profit as well as pleasure in the reading; but for most people the value of the book resides in the manner rather than the matter of the story and in the excellent illustrations.

The first impression of the reader who opens Mr. Bruce's book at the frontispiece, where a Samoan girl hugging a palm-tree is labelled "An Alaska Indian Girl," is decidedly uncomplimentary to the author. So transparent a trick can deceive only the most inexperienced, and the only mitigation resides in the fact that the Samoan girl is undoubtedly prettier than any Alaskan is likely to be. An examination of the text, however, shows that this may be useful in its way if due allowance is made for a "reportorial" tendency to overestimate and exaggerate. Mr. Bruce has spent several years in Alaska, and is an enthusiast who takes the most optimistic view of everything in the Territory. The book is intended apparently for sale to tourists and as a guide to parties bound for the Yukon placers. There is a fairly good account of the route, with some excellent "process" reproductions of photographs and sketches of the portage, and a useful map. A chapter is given to the introduction of reindeer, with which enterprise the author has been personally connected, and another to the boundary dispute. Although Mr. Bruce is decidedly over-sanguine in many matters, and neither his history nor his ethnology is above severe criticism, it may at least be said that his book is measurably free from the errors into which some others of its kind have fallen as to recent matters of fact. The illustrations, from a variety of sources, are very good, and the book is well brought out, though it would be the better for an index.

Patriotic Citizenship. By Thomas J. Morgan, LL.D. American Book Company.

The object of this book, as the author declares, is to stimulate patriotism and promote good citizenship. Probably he regards these phrases as synonymous; but, taking his definition of patriotism, it is impossible to accept this view. It is one thing to awake and strengthen a love of country in the sense of "an enthusiastic devotion to American institutions"; it is quite another thing to stimulate citizens to discriminate between good and bad institutions and laws. So far as we have been able to discover, Mr. Morgan is prepared to accept the motto, "My country, right or wrong," as containing the whole duty of the citizen. It is true that he says that "patriotism, to be fruitful, must be intelligent," and adds some platitudes of similar purport; but the body of his work is composed of incitements to emotion at the sight of the American flag, at the report of military achievements, and at the contemplation of the magnitude of our land. Patriotism,

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he tells us, is to be cultivated by visiting the national capital, Niagara Falls, and noted battlefields; by the singing of national songs and the reading of patriotic utterances. Americans have especial reasons for loving their country because "the territory occupied by the United States is continental; its shores are washed by the two great oceans; its mountains, plains, lakes, and rivers are among the most magnificent in the world; it has great diversity of scenery and climate, has boundless resources, and can support in comfort, even luxury, a population of many hundred millions."

It is impossible not to ask, upon reading such precepts in a book intended for the young, "What shall it profit a man if he gain the whole world and lose his own soul?" If the private morals of a people are dissolute and their government corrupt, it matters little that every prospect pleases. The only legitimate ground for patriotic pride is to be found in character. If the American people are virtuous in their lives, if they select upright rulers, and maintain justice between man and man and between their own and other governments, then we may heartily thank God, and sing patriotic hymns, and listen to patriotic utterances; otherwise, fasting and humiliation more become the good citizen. So with devotion to American institutions. We have some good ones and some bad ones. Some of the good ones are perverted, and all of them tend to be unless they are incessantly defended. It is essential to good citizenship—to true patriotism as distinguished from false—that the moral standard in national feeling should be supreme. We need apprehend no foreign attack upon our government, no outside interference with our institutions. No stain will spot our flag unless put there by our own hands. It will never lack defenders in any cause, whether honorable or dishonorable, and if it is exalted into a sacred emblem, it is thereby degraded into a fetish. The notion that the national welfare is promoted by encouraging blind enthusiasm at the sight of the flag, and by penal laws compelling its display on every school-house and public building, is nothing but mischievous humbug. It is a device of the politicians to distract attention from the need of reform. It serves the same purpose that a foreign war has often served in the case of despotic misgovernment. No one can seriously maintain that boys taught in school-houses over which a flag waves will make better citizens than those elsewhere instructed. We doubt if even Mr. Morgan believes that the character of the legislators of New York, for instance, is perceptibly improved by hoisting the American flag over the Capitol at Albany.

As to the method in which Mr. Morgan inculcates patriotism a word may be added. His book is in the form of a catechism, the questions and answers being of his own writing, but supplemented by voluminous quotations from a large number of writers, some of whom must be surprised to find themselves in such company. Many of these quotations are excellent, in both sentiment and expression; many are commonplace and without literary quality. Mr. Morgan attempts, in addition to teaching patriotism, to present the leading facts in American history, as well as much other information on social topics, in this catechetical form; but we do not think that he has succeeded well. He has tried to do too much, and he does not appear to us to be qualified to discuss in an edifying manner the subjects with which he deals. Upon the whole, we must say that we are altogether unable to share the author's opinion that his book is adapted for use in public and private schools, in families, and in reading circles, and that it "may be studied profitably by any person, native or foreign-born, who wishes to know the significance of the flag and to understand the privileges and responsibilities of American citizenship." We should regret to see it employed for any such use, and should regard it as a waste of time for any person to study it at all.

Hedonistic Theories, from Aristippus to Spencer. By John Watson, LL.D. Macmillan. 1895.

Dr. Watson has a swift pen. It is not many weeks since we were studying an abstruse treatise by him; and now, almost upon the heels of it, comes another. Are they turned out by machinery? He should remember that there are other philosophers to whom a student must allot some portion of his attention. In its general method this work is precisely like that of a hundred other products of the Hegelian and semi-Hegelian schools—namely, it examines what has been said by writers with scientific affiliations, and, by successive modifications, made separately, each one slight, endeavors to show that those writers have conceded the essential point in the idealistic contention.

Hedonism, the doctrine that pleasure is the sole motive to human action, is one of the old sects of metaphysics, as unscientific in the grounds of it as all the rest. Two features, however, recommend it as a scientific hypothesis. The first is its simplicity. The maxim called Ockham's razor, that a theory ought not to suppose the existence of things of a radically different kind from any that, upon other grounds, must be admitted to exist, if such a supposition can possibly be avoided, is not exclusively a nominalistic doctrine, but must be accepted by every scientific logician, be he nominalist or realist. Theories so suggested have a claim to be the first provisionally adopted; for should they not prove sufficient to explain the phenomena, the sincere endeavor to make them do so will, at any rate, bring to light the pathway to be pursued in modifying them. The other scientific virtue of hedonism is that its solutions of ethical problems are definite and can be compared with facts. It has, indeed, already been applied to many questions, public and private, and its practical effects have been uniformly salutary. Practically, then, it proved itself better than the legislation and conduct, based on mediæval and older ideas, that it replaced. But an hypothesis may be, as a matter of scientific method, proper to be adopted provisionally, without being in itself probably true; and there never was but one brief period, some forty years ago, when there seemed to be a fair prospect that rational thinkers might unite in the definitive acceptance of hedonism. At present the outlook is quite unfavorable for it.

Dr. Watson's arguments have a pretty uniform, machine-made character. Any one will serve as a specimen of all. When Bentham remarks that the intensity of a pleasure depends upon the special susceptibility of the subject, Dr. Watson argues that this is to admit that pleasure is relative to *the idea of* self, although Bentham would not seem necessarily to admit that there was any quite unitary self, and still less that *the idea* of such a self was an ingredient of pleasure. But, after allowing a few sentences to pass by, during which the last formula is allowed to simmer, the critic takes it up again, and now maintains that the virtual admission is that pleasure is the satisfaction of an *ideal self*; and presently urges that we act for self-realization. With this summary method of criticism one can conceive that a book may be written with speed.

Whether or not there is any contradiction between saying that man's motive is pleasure and saying that he acts for the sake of realizing his ideal self, is not made clear to us. The latter phrase seems to be vague, especially in reference to any calculation of precisely how a given neighbor of mine will act in a given contingency. We will not deny to it a certain value; but its value seems to be of so different a kind from that of the hedonistic formula that it is irrelevant to criticise the one from the standpoint of the other.

Dr. Watson does not seem to have received all the laudation he expected from critics of his former works; for, speaking of the Sophists, he says that they were not so bad as the modern reviewer, who, after a glance at the preface and table of contents, blames without stint a book which has cost its author years of labor. But, in fact, those who notice a book without much examination are apt to write favorably of it. What often happens is, that a reviewer, who has probably burnt as much oil as the author over the subject of the book, spends much more time over it than can bring any recompense in instruction (and *a fortiori* more than he can otherwise be remunerated for) in his desire to treat a fellow-worker with generously measured equity; and if he blames it, he only does so in fulfilment of his fiduciary relation to his readers. He is not surprised to meet from the author, instead of acknowledgment, only petulance, exaggeration, insensibility to the requirements of justice, and naïve self-betrayal.

Two Seasons in Switzerland. By Dr. Herbert Marsh, R.N. With Illustrations from Photographs by O. Williamson. Dodd, Mead & Company. 1895.

People have written about the Alps in a great variety of manner, but we venture to state that Dr. Marsh has struck out a new line. As it is not likely that he will find many imitators, we may as well indicate the nature of his individuality. It consists in a frank disregard of the restraints which most authors put upon themselves in matters of style. Dr. Marsh takes the public into his confidence as though it were his bosom friend. If he wishes to write a paragraph of slang, he writes it without stopping to reflect that he is doing anything unusual. And such slang! On every page he speaks in two voices. One is of the sea, and with it he talks quarter-deck slang; one is of the mountains, and with it he talks mountaineering slang. Furthermore, he is a grammatical sinner. Like Robert Montgomery, his genius is too free and aspiring to be shackled by the rules of syntax. We wonder, as we pass from chapter to chapter, whether he will not tire of this unchartered freedom and condescend to write like other people. But the book closes without any tribute whatever to conventionality.

We subjoin a few passages which are neither better nor worse than the rest:

"This proved my last expedition at Zermatt, for next day I found I must give my foot a rest, and so became a fixture in the garden until the raising of the tariff on the 1st of July caused my sister and I to beat a retreat to Zinal."

"Immediately after leaving the shoulder we passed another party, though not until we had asked permission, of course, for the same etiquette prevails, or should do so, on a mountain as at golf, and presently stopped for a tot of wine and a biscuit, and by Führer's advice

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left our axes, though I noticed he stuck to his own."

"At first we thought of descending on to the Col du Mont Rouge, but the rocks seemed very rotten, so we skirted along on the edge searching for a feasible route, and at last on reaching a tiny stream found a practicable gully, down which we slithered at a deuce of a pace, frightening a small herd of chamois feeding just below nearly out of their senses."

And yet Dr. Marsh, by reason of his enthusiasm—though not by reason of the looseness which he seems to consider a virtue—has succeeded in writing a book which is readable. An invalid lady once said to Augustine Birrell on laying down the 'Bible in Spain,' "I feel as if I had been gesticulating violently for the space of two hours." One need not be an invalid to feel out of breath after chasing Dr. Marsh over the Alps. We should never think of comparing him with Borrow in any respect save energy, but his energy is unexcelled. He rushes from one big mountain to another, scurries up, "cols" it, and so on to the next. We follow as fast as we can, but only to find that he is always in advance and singing that scornful refrain of the guides—

"Langsam voran! Langsam voran!
Damit der letzte Mann nachkommen kann!"

Dr. Marsh has the good taste not to apologize for his performance. It is the record of two summers' hard climbing and thorough enjoyment. Both the exercise and the enjoyment make themselves felt in spite of the untutored style to which we have referred. A few names will show that the mountains ascended were of the first class: Matterhorn, Weisshorn, Dom, Zinal Rothhorn, Dent Blanche, Bietschhorn, Grand Combin. Dr. Marsh is evidently fond of racing, and tells us what he can do. Four thousand feet in an hour and twenty-five minutes is a record which will stand a deal of beating. Athletically this may be a feat to boast of, but the true mountaineer—*e. g.*, Mr. Dent—is not so precipitate. Mr. Ruskin's charge against climbers, that they view the mountains in the light of greased poles, is not altogether untenable when restricted to such a particular case as the above. Yet Dr. Marsh survived, and was preparing to return to the Alps in the spring of 1894, when his plans "were completely upset by the following paragraph among the naval appointments: 'Staff-Surgeon H. E. Marsh to the *Northampton*.' So with a heavy heart I stowed away my axe, rope, and sack, and returned to duty."

Thus ends the book. It will never be placed on the same shelf with 'Peaks, Passes, and Glaciers,' 'The Playground of Europe,' and 'Scrambles among the Alps,' but it deserves to find readers among those who regard the Alps as the best open-air gymnasium in the world.

Das Liederbuch des Königs Denis von Portugal. Herausgegeben von Henry R. Lang. Halle a. S.: Max Niemeyer.

We cannot but lament that we must welcome this work of a Yale professor in German garb from the press of a German publisher. We should have been glad to think that at last the conditions of scholarship in America were such as to justify one of our own publishers in issuing a production of so true learning and so real value. Unhappily, our body-politic of scholars is still comparatively limited, both in numbers and in the variety of its interests. In only a few fields can we count upon a quick appreciation of the importance of every real contribution to knowledge that may appear. The Germans still have an immeasurable advantage over us in the range, if no longer in the thoroughness of their studies; and, despite our outcry against Germanism, it is hard to to see how we shall avoid going long to school to a people that can so truly say that its motto in scholarship has been and is, "Humani nil a me alienum puto."

The task which Prof. Lang has set himself is of decidedly greater significance than the title of his book would give us to understand. His main purpose was, indeed, to collect from the great Portuguese *cancioneiros*, in which the earliest lyric poetry of Portugal is preserved to us, the poems of the famous patron of poets, a poet himself, King Dionysius (r. 1279-1325), and to edit these with the care that modern scholarship demands. In accomplishing this the editor has fully justified his reputation as one of the most competent of living students of Romance philology. His text everywhere shows the exactness and range of his acquaintance with early Portuguese; and the philological apparatus which he subjoins is marked by entire competency. This is not the place for a minute study of this part of his work, or for a discussion of the many interesting questions he raises. Suffice it to say that he has given us a very valuable contribution to philological science. What we should like, however, briefly to bring out is that in this book and in these studies there is an interest beyond the mere specialist's in clearing up an obscure corner of his subject.

We must admit at the start that as poetry the verses of King Dionysius and of his fellow-lyrists are not very interesting. They sin above all in having for the most part but little to do with reality. To such an extent are they deliberate works of conscious art that they leave upon us the general impression of monotonous artificiality. Love is here, as in all lyric poetry, the chief theme, but love on such terms as to seem to us hardly love at all. We cannot avoid the suspicion that in reality these courtly versifiers differed little in practice from the slightly earlier Frederick II. in Italy, whose Sicilian harem did not prevent him from composing amorous appeals to an unnamed and misty *madonna*. Some feeling of resentment inevitably rises in us as we see the most interesting of the passions thus played with, used as a mere *corpus vile* for artistic experiments.

It is not, then, as being the adequate expression of certain human emotions and experiences that this early Portuguese verse is significant. Another source of interest must be sought in it; and this will be found in the fact that we can obtain from it most valuable evidence as to the manner in which the modern European world became the cosmopolitan world it is, and in which that body of sentiments, ideals of conduct, and imaginative forms out of which modern poetry as a whole has been largely made, came to be for all Europe essentially the same. The Portuguese lyric poets did not invent, they did not draw much upon their own experience; but all the more clearly for this very reason do they show us the influences that were at work upon them and their art. We are able to determine with exactness the sources of their ideas and of the diversities of the forms they employed for the expression of these ideas. And as students of the evolution of the material upon which the imaginative life of modern times has subsisted, we can find in them much of value, even where æsthetic enjoyment is reduced to a very low point.

There is no more interesting study, nor any more essential to a real understanding of the nature and value of all poetry, than this of the imaginative formulation of sentiment and conduct, which is the stuff of poetry. And it cannot be too insistently declared that for us moderns this formulation took place in the period of the Middle Ages. By this fact alone we are sharply parted from previous periods of the world—the classical, for example. Mill's famous statement that three-fourths of what is valuable in modern culture comes from the Greeks is of doubtful interpretation; but if Mill meant that the best of the moral and imaginative life of the modern world comes to us either through unbroken, though devious, descent from the Greeks, or from the study of the classics during the Renaissance, he was assuredly mistaken. In both these ways we undoubtedly have received much from the Greeks; but the fact still remains that in what is most fundamental in our imaginative lives—the forms of our feeling, the models which unconsciously we set for our emotions and our conduct, the modes of our expression—we are children of the Middle Ages, and not of Periclean Athens.

The beginnings of the evolution of the new forms of feeling and expression are naturally very obscure. They were certainly considerably later than the Germanic invasions of the Roman Empire, but also considerably earlier than the first signs of them we can discern. One thing is certain, that it was in France, north and south, that the first expression of them in art was attained. From the troubadours of Provence we get the first clear and conscious utterance of those ideals of life which distinguish the modern world, as well as the first settled models of modern poetic art. Northern France, however, quickly took up the cry; and during the twelfth and thirteenth centuries these countries set the pattern in these matters for the rest of Europe. Hence the supreme interest of Provençal and Old French literature for all those who would rightly understand the phenomena of modern society and modern literature. Innumerable traits in both are intelligible only to him who has gone to this period of origins; and any assessment of the value of these traits is impossible without this preliminary study.

Here, then, is a process every step in which is instructive. It is important for us to know both the history and character of Provençal and Old French poetry, and also the exact manner in which each of the other European nations received this poetry and adapted it to its own use. How much of it could each assimilate? How completely did each fall under the spell of it? What modifications of it did local traditions and conditions produce in each? These are all questions of moment. And it is in answering these and similar questions for Portugal that Prof. Lang has done us the greatest service. In his admirable introduction he has studied with fine and accurate scholarship the essential elements of the Provençal and Old French lyric poetry, and has shown to how great an extent these reappear in the verse of the Portuguese troubadours. He has noted both the characteristics and the deficiencies of the latter that seem to be due to the peculiar and national influences under which they wrote. The task was in some ways not so extensive as the application of the same method to literatures ampler and richer than that of Portugal. Nevertheless, Prof. Lang deserves the credit of having accomplished it with greater clearness and precision than any scholar has yet succeeded in attaining for any other portion of this great and interesting field.

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College Sermons. By the late Benjamin Jowett, M A., Master of Balliol College. Edited by the Very Rev. the Hon. W. H. Fremantle, M.A., Dean of Ripon. Macmillan & Co. 1895.

THOSE who have followed Jowett as the interpreter of Plato and Thucydides, as the expositor of St. Paul's letters to the Romans and the Thessalonians, and as the writer of occasional essays, including one of the most famous of the century (in 'Essays and Reviews'), will be glad to go with him along this bypath of his mind. Indeed, there is attraction here for many who have not been drawn to him by the energy of his severer tasks. Those who like sermons generally may find these little to their taste, they are so different from the common run of sermons. They are literary products, which sermons seldom are, and they deal with the realities of experience, which sermons frequently do not. So much would probably have been true of them under whatever circumstances they had been produced, but the actual circumstances of their production were extremely favorable to the qualities which they possess, namely, reality, simplicity, straightforwardness; good, honest dealing with the problems which were peculiar to the men addressed. For these were college men, Jowett's pupils at Balliol. No audience could be better calculated to force a preacher back on his reserves of absolute sincerity. It will stand no nonsense, no sentimentalism, no rhetorical effusion. Jowett recognized the situation, and adapted himself to it the more easily because he was to its manner born. "The language is as direct and simple as possible. Where a plain, short word will serve to express his thought it is always used. His only rhetoric lies in taking the shortest way possible to reach the understanding and the heart. . . . The peculiar charm and force were always the same, . . . the consciousness that each sentence expressed a genuine and original conviction." It is no wonder that the men who heard these sermons were urgent for their publication. It would seem that many other college men and young men generally, however indifferent to sermons ordinarily, must find something here to which their better natures will respond.

The absence of rhetorical effusion does not imply the lack of careful writing. "He was extremely careful, even fastidious, in the expression of his thoughts; and in this, as in every other part of his work, he gave himself incredible pains." To bring his manuscript to a perfection that would justify its publication was a painful business, and he shrank from the labor of revision. On one manuscript he wrote: "This is the eighth time I have tried to rewrite this sermon and failed." In the sermons as they stand, there are probably many expressions which did not satisfy his exigent ideal. Only those preached at Balliol are included. Others dealing with theological or more general questions and the characters of eminent men are reserved for another volume, but a foretaste of their quality is given here in every kind.

The Broad Churchman is particularly evident in the critical introductions to the sermons, which are so pleasant that wherever one is wanting it is distinctly missed. If much in these is from the common stock of modern criticism, all of them have the accent of the writer's individuality. They use without restraint the liberty demanded for the scholar in the celebrated essay of 1860 on the Interpretation of Scripture. Some of them, where the subject is peculiarly tempting, as when a text from Ecclesiastes opens into a general consideration of the book, are quite elaborate. There is no waste of time in wilful obfuscation, no putting of new wine into old bottles, or plastering of the new bottles with old labels, or disguising of their newness with ingenious dust and mould. The majority of the sermons are purely ethical, and their homely prudence may to some people seem lacking in elevation. There are sermons on "The Husbanding and Use of Money," "Study," "Conversation," "Eating and Drinking," "Going to Church." There can be no doubt that often the preacher looks into his own heart and writes. His sympathy with shyness and his returns to this subject impress us with the feeling that he must have suffered from this habit. There are generous tributes to Lewis Nettleship, John Addington Symonds, and others. He speaks of Symonds as one of the kindest men he ever knew. There are noble sermons on the history and function of the college. Sometimes, where theological questions are touched, we feel that Jowett is using language more symbolical from his side than from his hearers'. But in general the dealing with religious matters is extremely frank. In one sermon he exhibits what is defective in the liturgy of the Church of England in the clearest light, and has, moreover, a good word for "thoughts unruly" wandering from the service into private paths. Everywhere the tone is genial, kindly, earnest, sympathetic with real troubles and anxieties, and there have been few volumes of sermons published since Bishop Butler's that may be read with more pleasure and advantage.

The Beginnings of Writing. By Walter James Hoffman, M. D., of the Bureau of American Ethnology, Smithsonian Institution. With an introduction by Prof. Frederick Starr. D. Appleton & Co. 1895. 12mo, pp. xiv, 209. $1.50.

UNDER such a title as this, one might naturally expect to find a treatment of the earliest known vestiges of the graphic systems of the various languages whose sounds have been symbolized in written characters, or at least of the incipient steps in a process which has known many varieties. Undeniably the field is one of great difficulty as well as of great interest, and the number of those thoroughly qualified to accomplish the task of setting forth the matter in detail is exceedingly small. In many cases the "beginnings" are lost, and scarcely a hint of the course of previous development is given by that which has survived from a later period. In the case of the Egyptian hieroglyphs it is a curious fact that the earliest known writing of long texts in the pyramids of the fifth and sixth dynasties was more purely phonetic than at any later time, but the first steps of the development are lost or not yet discovered. The case is somewhat different with the Babylonian wedge-writing, since its seemingly arbitrary signs can be traced back to prototypes which are more or less clearly instances of picture-writing. The same is also true of the Chinese. We are not yet come to an understanding of the significance of the Hittite signs, but their form is certainly as pictorial as that of Egypt. The derivation of the graphic systems of the Hebrews is a matter of much uncertainty, and there are many and ominous gaps in the theory propounded by De Rougé of an Egyptian origin for the Phœnician characters. The ultimate derivation of the forms of Greek and Latin letters presents some serious difficulties.

But with these problems Dr. Hoffman deals only incidentally or in most meagre fashion. The little that is said is derived almost exclusively from Taylor's work on 'The Alphabet.' His interest is American ethnology, and his book deals principally with the pictured remains left by the Indian tribes of North America. Occasionally he illustrates his meaning or his thesis by an example taken from Oriental systems of writing, but, strangely enough, when he cites the hieroglyphs of Egypt, he has had the ill fortune to happen almost invariably upon signs which did not by any means belong to the period which for us constitutes the "beginning." His remarks, too, upon the significance of Egyptian signs are sometimes ludicrously mistaken or antiquated, and it would have been as well to omit them entirely.

The author's mistake was in giving his book a misleading and a too sweeping name. He might better have clung closely to the true theme of his volume, and then dealt, as he has done, with pictographs and their interpretation, with symbols, gesture-signs, and attitudes, with mnemonic signs and the growth of conventional signs, with comparisons and with phonograms, as these illustrate the subject announced in the title, without subjecting himself to needless criticism. At the same time he might have made a volume which would have constituted a distinct contribution to a dark subject. As it is, one feels that only the edge of the matter has been touched, and that even here the treatment is unsatisfactory. The transitions are violent, and the reader is jostled about from Alaska to Peru and from tribe to tribe in most unceremonious and uncomfortable manner. This results from an apparent lack of system, which leaves the reader without any very distinct impression as to the whole, but with a variety of sensations about the particulars. There is also a sort of cocksureness as to the meanings of collections of signs which provokes the question as to how the author knows so much, since he does not deign to explain himself. He evidently has a large fund of information, but he has failed to put it in a shape most available to others.

Life in the Tuileries under the Second Empire. By Anna L. Bicknell. The Century Co. 1895. 8vo, pp. 279.

Le Journal de la Belle Meunière. Le Général Boulanger et son Amie. Paris: E. Dentu; New York: Brentanos. 12mo, pp. 525.

THE Napoleon fever would seem to have reached its last stages in recent publications concerning the Second Empire, and to have gone even a step lower when the reading public has thrust upon it a book about so grotesque a failure as Boulanger. Miss Bicknell's recollections of Napoleon III. and the Empress Eugénie have already made their appearance in the *Century Magazine*, and are quite up to the standard of current popular magazine literature. They are written in a flowing, easy style, and make the agreeable impression that one receives from the conversation of a well-bred person who knows the value of discretion. The view they present of the Emperor and of the Empress is the favorable one that would naturally be entertained by a loyal-minded inmate of the palace, who had daily occasion to observe their kind and considerate bearing to those about them, rather than their conduct as important public personages. That the book makes no pretensions to serious value may be inferred from the fact that the publishers, although fitting it out in a sufficiently sumptuous garb so far as paper, printing, and

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binding go, have not thought it worth an index.

The little book about Boulanger is something of a literary curiosity. It purports to be an extract from the diary kept by the landlady of a small summer hotel at Royat, where Boulanger and his well-beloved made their home at various times between 1887 and 1891. It bears every evidence, however, of being what our newspaper slang denominates a "fake." A great part of it is taken up with descriptions of the love-making going on between a married man of fifty and a woman of thirty-two who is not his wife, but has a husband of her own somewhere. The descriptions might be in place in a French novel of the *fin de-siècle* type, but seem to an American reader in bad taste, especially when we are asked to accept them as emanating from a peasant woman who can hardly be supposed to entertain the emancipated views of a *boulevardier* or a dweller in the Latin Quarter. The book has neither a literary nor an historical value, although it is distended by the insertion of puerile extracts from French newspapers of the time. It is not even entertaining, and it is hard to guess for what purpose it was printed.

BOOKS OF THE WEEK.

Adams, Brooks. The Law of Civilization and Decay. London: Sonnenschein; New York: Macmillan. $2.50.
Adolphus, F. Some Memories of Paris. Henry Holt & Co. $1.50.
Allen, Grant. The British Barbarians: A Hill-Top Novel. Putnams. $1.
Andersen, H. C. Ein Besuch bei Charles Dickens im Sommer 1857. Henry Holt & Co. 25c.
A New Alice in the Old Wonderland. Philadelphia: J. B. Lippincott Co. $1.50.
Baldwin, James. Old Greek Stories. American Book Co. 45c.
Baldwin, James. Fairy Stories and Fables. American Book Co. 35c.
Barr, Mrs. A. E. The Beads of Tasmer. New York: George D. Hurst. 75 cents.
Bates, Prof. Katharine L. A Midsummer Night's Dream. Leach, Shewell & Sanborn. 35c.
Benjamin, Park. The Intellectual Rise in Electricity: A History. Appletons.
Birkbeck, W. J. Russia and the English Church during the Last Fifty Years. Vol. I. London: Rivington, Percival & Co.
Blackmore R. D. Slain by the Doones, and Other Stories. Dodd, Mead & Co. $1.25.
Brandt, Prof. H. C. G. Lessing's Nathan der Weise. Henry Holt & Co. 60c.
Burke, Edmund. Reflections on the French Revolution. Maynard, Merrill & Co. 24c.
Burton, Prof. E. De W. The Records and Letters of the Apostolic Age. Scribners. $1.50.
Byerly, Prof. W. E. Problems in Differential Calculus. Boston: Ginn & Co. 80c.
Campbell-Praed, Mrs. Mrs. Tregaskiss: A Novel of Anglo-Australian Life. Appletons. $1.
Campbell, Prof. D. H. The Structure and Development of the Mosses and Ferns. Macmillan.
Castlemon, Harry. The Missing Pocket-Book. Philadelphia: H. T. Coates & Co.
Child. F. S. An Old New England Town. Scribners $2.
Dasent, A. L. The History of St. James's Square. Macmillan. $5.
Dawson, W. J. The Making of Manhood. T. Y. Crowell & Co. $1.
Dembitz, L. N. A Treatise on Land Titles in the United States. 2 vols. St. Paul: West Publishing Co.
Dole, N. H. The Hawthorn Tree, and Other Poems. T. Y. Crowell & Co. $1.25.
D'Ooge, B. L. Selections from Urbis Romæ Viri Inlustres. Boston: Ginn & Co. 85c.
Drake, S. A. The Campaign of Trenton, 1776-'77. Boston: Lee & Shepard. 50c.
Drumgoole, W. A. The Heart of Old Hickory, and Other Stories of Tennessee. Boston: *Arena* Publishing Co.
Ebrenberg, Richard. Hamburg und England im Zeitalter der Königin Elisabeth. Jena: Gustav Fischer.
Elmer, Prof. H. C. P. Terenti Phormio. Leach, Shewell & Sanborn. $1.
Fortescue, J. W. A History of the 17th Lancers (Duke of Cambridge's Own). Macmillan.
Garbe, Prof. Richard. The Samkhya-Pravacana-Bhasya. [*Harvard Oriental Studies.*] *Boston: Ginn & Co.*
Gibson, L. H. Beautiful Houses: A Study in House-Building. T. Y. Crowell & Co. $3.
Gollancz, Israel. Shakspere's Othello. [Temple Shakspere.] London: Dent; New York: Macmillan. 45c.
Hallock, Mrs. J. S. Broken Notes from a Gray Nunnery. Boston: Lee & Shepard. $1 25.
Hardy, Thomas. Jude the Obscure. Harpers. $1.75.
Harper, Prof. Andrew. The Book of Deuteronomy. [Expositor's Bible.] Armstrongs. $1.50.
Harrison, Frederic. Studies in Early Victorian Literature. Edward Arnold. $1.50.
Heyne, Prof. Moriz. Deutsches Wörterbuch. Dritter Band, R—Z. Leipzig: S. Hirzel; New York: Westermann.
Hiatt, Charles. Picture Posters. London: Bell; New York: Macmillan. $4.
Holyoake, G. J. Public Speaking and Debate: A Manual for Advocates and Agitators. London: Unwin; New York: Putnams. $1.40.
Jackson, Rev. George. First Things First. T. Y. Crowell & Co. $1.
Jaggard, Prof. E. A. Hand-Book of the Law of Torts. 2 vols. St. Paul: West Publishing Co. $7.50.
Jusserand, J. J. English Essays from a French Pen. G. P. Putnam's Sons.
Kirkpatrick, E. A. Inductive Psychology. E. L. Kellogg & Co.
Litchfield, Grace D. Mimosa Leaves. Putnams. $1.50.
Lloyd, Rev. Edwin. Three Great African Chiefs. London: Unwin; New York: Putnams. $1.40.
Lowe, Charles. The German Emperor. [Public Men of To-day.] F. Warne & Co. $1.25.
Lyrics and Ballads of Heine and Other German Poets. 2d ed., revised and enlarged. Putnams. $1 50.
Makower, Felix. The Constitutional History and Constitution of the Church of England. London: Sonnenschein; New York: Macmillan. $3.75.
Maltby, A. E. Map Modelling in Geography. E. L. Kellogg & Co.
Marilaun, Prof. Anton Kerner von. The Natural History of Plants. Vol. II. Parts I. and II. Henry Holt & Co. $7.50.
May, Sophie. Kyzie Dunlee. Boston: Lee & Shepard. 75c.
Meredith, George. The Amazing Marriage. 2 vols. Scribners. $2.50.
Merriman, H. S. The Grey Lady. Macmillan. $1.25.
Mevrick, Edward. A Handbook of British Lepidoptera. Macmillan. $3.25.
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Remsen, Prof. Ira, and Randall, W. W. Chemical Experiments. Henry Holt & Co. 50c.
Richardson, Elizabeth. Poets' Dogs. Putnams. $1.25.
Sackett, W. E. Modern Battles of Trenton: New Jersey's Politics and Legislation from 1868 to 1894. Trenton, N. J.: J. L. Murphy.
Schönbach, Anton E. Walther von der Vogelweide. Berlin: Ernst Hofmann & Co.
Sedgwick, Prof. W. T., and Wilson, Prof. E. B. An Introduction to General Biology. 2d ed., revised and enlarged. Henry Holt & Co. $1.75.
Seligman, Prof. E. R. A. Essays in Taxation. Macmillan.
Stuart, C. D., and Park, A. J. The Variety Stage. London: Unwin; New York: Putnams. $1 40.
The Private Life of Napoleon: Memoirs of Constant. 4 vols. Scribners. $5.
Todhunter, John. Life of Patrick Sarsfield, Earl of Lucan. [New Irish Library.] London: Unwin; New York: Putnams. 80c.
Tomlinson, E T. The Boy Officers of 1812. Boston: Lee & Shepard. $1.50.
Trilby Calendar. 1896. Brentanos. $1.50.
Trowbridge, J. T. The Lottery Ticket. Boston: Lee & Shepard. $1.
Tuckerman, C. K. Personal Reminiscences of Notable People. 2 vols. Dodd, Mead & Co. $5.
Verconsin, Eugène. En Wagon, and C'était Gertrude. Henry Holt & Co. 30c.
Vulté, Prof. H. T. Laboratory Manual of Inorganic Preparations G G. Peck. $2.
Weyman, S. J. The Red Cockade. Harpers. $1.50.
White, Gilbert. Natural History of Selborne and Observations on Nature. 2 vols. Appletons. $4.
Wiggin, Kate D. The Village Watch-Tower. Boston: Houghton, Mifflin & Co. $1.
Wilkins, Mary E. Comfort Pease. F. H. Revell Co. 30 cents.
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